The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

LETTER FROM MRS. STOWE.

Florence.

THE sun of this fair Sabbath morning is shining aslant the silvery-leaved olive-trees of the hill which rises the other side the Arno, and bounds the horizon from our window. An old gray convent rears its walls against the sky, and the black, obelisk forms of cypresses mark its cemetery. Further on is the villa of Bellosguarda, renowned in "Aurora Leigh," and sweeping round to the right the distant snow-peaks of the Appenines, which all day long shimmer and change like an opal ring with tints of violet, green, blue, and rose, blended with inexpressible softness by that dreamy haze that forms the most peculiar feature of Italian skies. The bells of all the churches have been sounding for more than an hour, filling the air with sweet, solemn vibrations, as if angels were passing to and fro overhead, and harping as they went; and ever and anon the great Campanile bell *pulses* in with a throb of sound of a quality so different, that one hushes one's breath to hear. One might fancy it the voice of one of these kingly archangels that one sees drawn by the old Florentine religious artists—a voice grave, unearthly, and with a hidden undertone of mystery.

Sweet, homelike, lovely Florence. Never was there a place to which the heart could grow with a more true affection. Never one more thoroughly consecrated in every stone by the sacred touch of genius—by the hands of men whom God made to show forth his glory in his handiwork.

A republic in the midst of contending elements, the history of Florence has been a history of the germinating power of liberty. The men of Florence have been of large, grave, serious, earnest natures. What the old New England divines wrought out with severest earnestness in their reasonings and their lives, the men of Florence embodied in artistic forms in poetry, sculpture, and painting. Dante is placed in Raphael's fresco among the theologians, and Orgagna wrought out in painting and in sculpture what Dante expresses in poetry. They built their Cathedral and their Campanile as the Jews of old their temple, with awe and religious fear, that thus they might express in some outward sort their sense of God's overshadowing majesty.

We must confess ourselves wholly won over and converted, by a month's residence in Florence, to all the doctrines of those who praise the ancient Pre-Raphaelite artists.

We came rather stiff with prejudice, disposed to rail at those who snuffed the dust of antiquity till their eyes were blinded, and they professed to see untold *charms in gold*-grounded Molochs with stiff limbs and stony eyes, in bad perspective and betoggled with gold and jewelry—such being, in substance, our idea of these masters. But one walk through the Belle Arte has changed all that.

We confess to seeing stiff arrangement and untaught perspective, but we find a gravity, majesty, sincerity, an originality and quaintness, a fullness of poetic feeling, a pathos and moral sublimity, beyond all we had ever dreamed in art before. We had walked through the Dresden Gallery, and the Louvre, and the Belle Arte at Venice, saying to the pictures, "Here we are given up to you—pray make us your subjects!" and the pictures have conquered all the bodily and material outworks of our nature—they have captivated and intoxicated the eye with color—they have given grace of form, sweetness of expression, all the beauty and grandeur of which our mere earthly and secondary nature is capable. But, with the exception of Raphael's Madonna di San Sisto, we do not remember one powerful appeal to the spiritual and divine. Abundance of sacred subjects there are, treated so as to show foreshortening, chiaro-oscuro, anatomy, etc., etc.; but so as to make a direct appeal to the religious element, almost nothing.

But in the works of these old Pre-Raphaelite masters at Florence, one often sees a face whose effect on one is such as is that of some strains of music. It is a face that one does not speak of, but hides it away in one's secret heart to think of alone. Perhaps it has occurred in a picture stiffly arranged, with every disadvantage of coloring, but its expression knocks at the secret door of the heart, where dwell most silent and intimate thoughts.

The ideas that fill one in looking at these masters are ideas of patience, of self-sacrifice, of adoration and aspiration in their intensest forms. In comparing them with the more polished and finished suavities of succeeding artists, who vanquished more completely the technical points of painting, one assents with full force to the sentiments so well expressed by Ruskin: "Many pictures of the Dutch school, excepting always those of Rubens, Vandyke, and Rembrandt, are ostentatious exhibitions of the artist's power of speech, the clear and vigorous elocution of useless and senseless words; while the early efforts of Giotto and Cimabue are the burning messages of prophecy delivered by the stammering lips of infants."

These old painters particularly excel in their conception of angels. Titian, Corregio, Paul Veronese, and Rubens give for angels fat, little, pink cupids, or lovely, laughing children, heads full of beauty and grace, but such as one can well believe copied from some fat little girl or boy picked up in the street; or else they give us buxom, muscular young men, whose wings surprise you, and are the sole difference between them and the avowedly human beings.

But some of these old masters give you beings strong as man and fine as woman, "radiant and grave," sweeping downward with lines of most floating undulation, and seeming, by the ease with which they remain poised in air, to feel none of that earthly attraction which draws material bodies downward. Whether they wear the morning star on their forehead or bear the lily or the sword in their hand, there is still that suggestion of mystery about them, that air of dignity and repose that speaks the children of a nobler race than ours. One could well believe such a being might pass, in his serene, poised majesty of motion, through the walls of a gross material dwelling without deranging one graceful fold of his swaying robe or unclasping the hands folded quietly on his bosom.

Then in some of the pictures are childish faces, round and full, but touched with a tremulous and thoughtful sweetness, upborne by six little wings, radiant in green and gold, like the feathers of some strange, bright bird; these flutter round in the celestial brightness, a something wholly heavenly. The poetry and freshness of the conception is very charming.

Then one sees warrior spirits painted with sword and shield and celestial blazonry. Michael, the guardian angel, is always represented thus. In one picture he is represented as kneeling by the tomb of the Virgin Mary, leaning on the handle of his sword—a most magnificent figure, with deep, thoughtful eyes, and with an air of gravity like one whose heart bears the weight of sacred, mysterious trusts.

It must have been from some of these pictured forms of angels that Milton drew his conceptions, some of them so vividly recall his descriptions, and we well know that Florence was for a long time one of his most favorite haunts. Near by is Galileo's tower, which he celebrates by allusions in his poetry, and ten miles off the gorge of Valombrosa, which he has rendered immortal by one splendid comparison. Evidently his Florentine sojourn entered deeply into his inner history, and the angelic figures of Orgagna, Fra Angelico, and Giotto could not but have been appreciated by him. In some future letter we shall speak more in detail of these men and their works.

We will only add, in closing, that an American gentleman, Mr. Jarvis, has been for years past making most praiseworthy and disinterested exertions to collect a gallery of these old masters for America. He borrowed, on his own private responsibility, the money for the collection, some sixty thousand dollars, and has given years of patient labor, pursuing his game everywhere, in convents, in churches, in cellars, in obscure lanes, in the picture-galleries of decayed old families, till he has succeeded in collecting a complete series, from the masters before Cimabue down to Raphael—a collection whose value to the student of Art-history is priceless. These, we understand, he offered to the city of Boston at half what they cost him. We have not yet heard what response his generosity has met with, but he is worthy to have his name inscribed with those of the most disinterested art-lovers of old. We trust his efforts have been appreciated.

H. B. S.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Jan. 14, 1860.

IT will be remembered that just previous to the adjournment of the last Congress—during the closing days of February—Mr. Douglas got into an unfortunate discussion (unfortunate perhaps for himself) upon slavery in the Territories. The debate between himself and the leading Southern politicians in the Senate was very bitter in tone, and its effect in the slave states was damaging to the prospects of the Illinois Senator.

It has all along been understood that Mr. Douglas would take good care not to be drawn into another conflict with Southern Senators on the Territorial question—at least not till after the Charleston Convention. He at one time seriously contemplated a journey to Florida, for the double purpose of improving his health and escaping from his Senatorial tormentors.

It was some day during the present week that he first made his appearance in the Senate, and he found that the Democratic members were engaged in a full and free discussion of himself and his avowed Territorial policy. It had gone on for a week, and his only defender had been Mr. Pugh of Ohio. On Thursday, Mr. Green of Missouri finished a long and pretty severe speech upon Popular Sovereignty, and in the concluding portions he was somewhat personal in his remarks. Senator Douglas was in his seat, and of course could not avoid hearing them; and either from frail health, or on purpose, he deliberately broke through the resolution it was so generally understood he had adopted, to keep silence under every provocation, and replied boldly if not defiantly to the gentleman from Missouri.

This was all that the bull-dogs of the South desired. Having got him into the quarrel they at once went at him, a half dozen at a time. Senators Davis, Clay, Green, Gwin, and others gave him fierce battle, and informed him at the outset that no man holding his views could get the support of the South in the Presidential contest. Mr. Douglas replied in a spirited manner that he didn't ask the support of these gentlemen, and he wasn't quite sure if their support wouldn't be more damaging than their opposition. He declared that no Democrat could be elected President who does not hold to the right of the people of a territory to exclude slavery from a territory if they desire it, by unfriendly legislation. This much he was compelled to say for the sake of his Northern friends, and by the necessities of the occasion, and it exceedingly embittered his opponents.

The effect of the debate,—which recommences on Monday,—so far as it has proceeded, has been to widen the breach between Mr. Douglas and the people of the South. He is gaining strength, doubtless, among the Democrats of the free states, and will go into the Charleston Convention with a very strong force, probably a clear majority of the delegates. But he is so distasteful to the South that she will not submit to his nomination. It will be claimed by the South that no man can hope to carry but a few free states, and as the slave states will furnish the greater portion of the Presidential electors, they should select the candidate. This policy will, doubtless, defeat the Democrats, but Southern men are so fanatical just now that they dispense with common sense. Almost any Southern candidate will certainly find it impossible to carry more than one or two free states, for the very good reason that the Douglas Democrats in Illinois, Indiana, Pennsylvania, and New Jersey will secretly desire his defeat, and will not go near the polls. This debate in the Senate, then, is likely to have a powerful effect over the destinies of parties in the next Presidential canvass, and that effect will doubtless be favorable to the party which espouses with heartiness the cause of Human Freedom.

In the House we have had, during the week, two able disunion speeches. They were entirely different in character and style, though they were like in one thing—they both were *disunion* arguments. The first was delivered by Mr. Gartrell of Georgia, and he was full of complaints of the insults and outrages of the North, and threatened disunion as a punishment for the free states. In a certain contingency Mr. Gartrell declared the South would quit the Union. She would do it if a Republican President were elected next fall—if the John Brown raids were continued—and if the Northern people refused any longer to be slave-catchers. In short, Mr. Gartrell dealt in threats.

Mr. Pugh of Alabama delivered quite a different kind of disunion speech. He argued for disunion upon general principles. He indulged in no threats—he had no "contingencies" to parade—but was *now* and at all times for disunion. He argued that there was no real union now, and that there never can be again, and that the interests of the South required a separation of the states. His speech was delivered in a style of chaste eloquence, and he put to shame the most of his disunion brethren by his courtesy and good taste. These speeches are the most important delivered in the House this week, and they indicate the temper of Southern orators at this time.

On Thursday, the House was the scene of great excitement, and for a time it seemed impossible to avoid a terrible personal conflict on the floor between several of the members. In the course of a series of explanations respecting a secret caucus of Democrats, Americans, and Anti-Lecompton Democrats held last Sunday, it became apparent that Mr. Horace F. Clark of your city, who participated in that caucus, had occupied a somewhat suspicious position in that meeting, the object of which was to defeat the Republican nominee, Mr. Sherman. It is possible that Mr. Clark did not commit himself against Mr. Sherman, but the facts developed during the running debate were calculated to excite the suspicions of the Republicans. Mr. Haskin, Clark's colleague, and an Anti-Lecompton Democrat who has voted for Sherman, put some questions to a Southern member of the caucus, to discover, if possible, the precise position of Mr. Clark. Mr. C. was irritated, and remarked to the House that "it was none of his colleague's business." As Haskin and Clark have been very intimate, this retort was not relished by the former gentleman, and he rose, greatly excited, determined to expose what he considered to be his colleague's duplicity. He was doubtless out of order, but he tried to go on. The Democrats determined that he should stop, and began to crowd over to the Republican side of the Hall as if to put him down. In the excitement Mr. Haskin, who had grown very warm, unbuttoned his coat, when down fell a revolver upon the floor. This added fuel to the flame of excitement, and the crowd in the main aisle was tremendous. A few of the peace-makers on both sides threw themselves between the belligerent parties, the Sergeant-at-Arms brought his mace down to the scene of conflict, and called officially for order—the Clerk hammered away with the Speaker's gavel—and loud above all this din rose a long-continued and piercing hiss from the thousands of the gallery-audience. At last quiet was restored, the members took their seats, and in a subdued mood the House adjourned.

As every one expected, the Democratic journals have seized upon the affair to severely reprimand Mr. Haskin for bringing a pistol into the House. A Virginia member, who is now lame from a murderous conflict with Mr. Wise of *The Richmond Enquirer*, reprimanded Mr. Haskin upon the floor. Yet he must have known, these Democratic newspapers know, that there are not five Southern Democrats in the House who have not been fully armed from the commencement of the session.

The carrying of fire-arms is a bad and dangerous practice, and no Republican member indulged in it, I presume to say, until after the warlike demonstration the first week of the session upon old Mr. Stevens of Pennsylvania. The fact that men armed to the teeth—walking arsenals—then surrounded a quiet, lame old man in the most threatening manner, led many a member on the Republican benches to the conclusion that it was his right and his duty to be armed and ready for assault, and this arming has evidently had a wholesome effect upon the men who usually have an entire monopoly of the habit, for they saw that any murderous attack would be instantly repelled.

D. W. B.

THE ITALIAN CONGRESS.—THE PRESENT HOUR.

ENGLAND, Dec. 21, 1859.

AFTER a quantity of rubbish relating to the personnel of the Congress, and to pride of place and precedence, we have at length a fact of great significance. A telegram from Turin announces that Count Cavour is to be united with the Chevalier Desambrois as representative of Sardinia at the Congress, It needs not to remark on the significance of this fact. It is an act of great moral courage and of independence on the part of the King, and a hopeful augury of the independence and unification of Italy. It is now positively affirmed that Antonelli will shortly arrive in Paris as the representative of the Pope, or say as himself the malignant Pope, and something more;—that it is boasted he comes as a conqueror, after a *fait accompli*, to aid in putting imperial and sacerdotal feet on the neck of Italy. It will be something to have these two Italians in presence, CAVOUR and ANTONELLI; the incarnation of craft and cruelty, and of courageous and anti-priestly patriotism. For the rest, the Paris *Pays* of yesterday gives as authentic and official the following names of plenipotentiaries: For Austria, Count de Rechberg and Prince de Metternich; England, Lord Cowley and Lord Wodehouse; Prussia, Baron de Schleinitz and Count de Pourtales; Russia, Prince Gortschakoff and Count de Kisseleff; Spain, De Rosa and M. More; Portugal, Count de Savradio and Viscount de Pavia. The representatives of Naples and Sweden are not named. There is a pleasant fact relating to the latter country: Two days since there was an enthusiastic demonstration of the people, at Stockholm, in favor of Italy, and the Diet, by a unanimous vote, resolved on an Address to the King, requesting his Majesty to defend in the Congress the right of the Italian peoples to decide their own affairs. The 20th of January is now "positively" named as the day of meeting.

It is difficult to extract anything of higher significance from current facts or the much writing. Prince Metternich has been received with vast (show of) cordiality by the French Emperor; and it is given out with much assurance that he has said that the capitulation of Villafranca *must* be accepted as the basis of the edifice to be erected by the master-builders in Congress. Further of Austria, that at the last Cabinet Council held at Vienna, and presided over by the Emperor, it was resolved to reduce the military expenses by 38 millions of florins, and that a complete disarmament was resolved upon. This is gravely told, but is not worth a kreutzer. It is, probably, a canard of the secret ruling power, the Rothschilds and "Wall-street" crew, who hold the people of Austria and their children in pawn for moneys lent, and who want to bolster up their creditors and tools in high places. Besides, you will learn that the Hapsburg-Legree cabal is again making malignant war upon Hungary and the newly aroused patriotic and religious sentiment of the Hungarians.

Of special matter in the way of fact and of speculation there is, first, a long and very able article in the Paris *Presse*, from the pen of M. A. Peyrat. Take just a paragraph or two, in which the capital fact of the situation is presented by this able writer:

"France and Austria have felt so strongly the necessity of leaving to all the states an entire liberty of action in this matter, that they have changed the formal engagements of Villafranca in behalf of the Archdukes into a simple reservation of the rights of those fallen princes. But this reservation, doubtless binding for the contracting powers, has merely for neutrals the value *de facto* that it may have according to the general rules of public law. In this point of view the Treaty of Zurich is favorable to the cause of Italy, since the invitation to discuss it implies no conditions or restrictions of any kind.

"The great Powers have refused to admit to the Congress the representatives of the Provisional Governments of Central Italy because they have not recognized those governments; but they have also, notwithstanding the protests and demands of Austria, rejected the plenipotentiaries of the expelled or fugitive Archdukes. These princes, evidently incapable of returning to their states without the assistance of foreign bayonets, are *de facto* and *de jure* incapable of taking part in any international arrangement. They are excluded from the Congress which Rome, Naples, and Piedmont enter, that is to say, the only Powers which, with Austria, actually exercise in Italy any of the acknowledged rights of sovereignty."

The article concludes in these terms:

"A nation, be it what it may, great or small, to recover and preserve its independence, needs only to be united and free. For four months the Italians have astonished Europe by their union and perseverance; there was nothing left for them to do but to show their fitness for self-government; but they can only show it on one condition, which is, that Europe will offer them no violence. Let Italy belong to the Italians, and let the Italians belong to themselves. This is what right demands, what good sense and prudence advise. Any other solution would infallibly lead to fresh complications, and sooner or later to a new war."

Massimo d'Azeglio writes from Turin an estimate of the Italian question, as it is "matured amidst the struggles and the sufferings of half a century, and now entered its final phase."

He views the Congress as assembled on this so matured question, and, as it were, thinks aloud as a philosophic and historical observer; making his estimate as if he were projected out of the actual stir and heavings of revived national life. He says:

"We are sometimes astonished, in the calm of historical meditations, at the blindness with which the holiest minds and most upright characters have been struck during the most critical circumstances. In seeing the numberless calamities that have been the result of those errors, we ask ourselves with a kind of impatience how it was that the men of such and such a period did not perceive the simple and efficacious means that were ready at hand for avoiding great evils and for grasping the good within their reach."

He would have clearness and calmness of conception, and the present opportunity seized to establish on its true basis the public right of Christian nations. With respect to Italian feeling, this:

"What is the use of concealing it? Our blood boils at the sight of an Austrian uniform! And yet this feeling is neither that of a reasonable being nor of a Christian. It reminds one of Hannibal's oath; it takes us back to those savage hatreds between nations, that were able to produce great things simultaneously with great calamities in the Pagan world, but which are condemned both by the law of the Gospel and the properly understood interests of humanity. Far from wishing to justify it, we condemn it; nobler aspirations will help us to get rid of it."

On the other hand:

"Austria—let us cite the example that appertains to our subject—has doubtless made Italy undergo evils too many to be enumerated; but when she reckons up her own losses, has she any cause for congratulating herself on her system of injustice and violence? The latest consequences of the policy she followed up with such obstinacy, are they of a nature to prove to her its wisdom and opportuneness? The terrible experiment to which she has subjected so many millions of men and which has cost torrents of blood, has it borne witness in behalf of her principle?"

Then follows the conclusion, in which it is eloquently said, "It is time at length that humanity took pity on itself," and policy examined its blood-stained title-deeds; and a striking appeal is made to Europe. This article, which appears in the *Nord*, reads like the first of a series.

Finally, Garibaldi addresses The Ladies of Italy, in strains of finest patriotism. He cites ancient illustrious examples of heroic and devoted female patriotism, and adds to them the names of noble Italian women of to-day; and then follows the practical application to the ladies of the hundred cities of Italy, thus:

"One lady then, one woman of every Italian city, town, and village, must invite the fair sex, invigorated by the consciousness of having achieved a solemn and vital act for the country, and this woman must say to all the rest: Do not come and offer collars or tresses, (it is not yet come to that,) but offer your superfluities to this Italy, which we can form in one day. Do it without stint. . . . For the powerful ones of the earth will bow before the millions that can be spared from your savings—before the million of armed citizens. . . . We shall see no longer our children exposed to the massacres of battle-fields, . . . and God will bless our most holy work."

This brings us to the material question, the ultimate and, alas! almost the only "reason" to which strong-handed power will listen. There has been and is much dispute relating to the extent and value of the military organization of Central Italy. An entirely reliable letter from Bologna, under date Dec. 14th, in *The Daily News*, gives the report of an observer from General Fanti's headquarters. The writer says:

"At a review which took place this morning, I saw about 7,000 men, including two batteries of artillery and a splendid cavalry regiment, going through all sorts of military maneuvers with a precision that would have done honor to any army in Europe. The regiments which were thus parading before General Fanti were well dressed, well armed, and seemed in excellent spirits. Having succeeded in obtaining the necessary permission, I have inspected the barracks, military hospitals, and commissariat. In every one of these I found perfect order, and I was especially struck by the wisdom with which the administration of the army is conducted. The Piedmontese system, which proved so efficient during the Crimean war, was of course the standard for the military administration of Central Italy. Some things have even been improved upon, and a great deal of 'red tape' has been done away with by General Fanti. The first results of these improvements are that the wants of the army are speedily and effectually supplied, and that the soldiers are well fed, comfortably dressed, and properly cared for. With such administration the armaments of Central Italy will calmly await the final *responsum* of European diplomacy, ready to reject it should it be in opposition to the wishes and interests of the country."

The energies of the Governments of Central Italy are by no means confined to the military organizations. A number of legal, fiscal, and social reforms have been matured and applied with wisdom and promptitude. Some striking and official, Papal-official, documents have been produced, showing an enormous amount of cruelty and wearing injustice in the administration of the States of the Church; some of these documents are in the handwriting of Papal functionaries, (civil,) shocked by the miseries and injustice with which they were brought into official and personal contact. (See Foreign Miscellany, sixth page.)

By the side of these and other tragic facts, we have in our newspapers the howlings of Irish Catholic prelates and priests, against the Italian peoples, and also their miserable attempts to browbeat the British Ministry. It is lamentable to see perverts from English Episcopacy giving an impulse to this satanic movement. One of the leading Catholic members of Parliament, who sits for an Irish priest-borough, and is private secretary and adviser of Cardinal Wiseman, was a Protestant, and is the son and heir of a Berkshire baronet. It is a curious fact that the fine old mansion attached to this ancient baronetcy is now leased to certain persons of the Oxford School. It is now called St. Peter's College, and crowded with youths of the higher classes, who are trained, morally and mechanically, in the ways of "Anglo-Catholicism," and taught, upon sound "Chawch principles," to depart more and more from the Protestant Reformation! While the old mansion has thus been made an "Anglo-Catholic" center, the heir, having since taken one step, or half step, further into Roman Catholicism, has built a Catholic church and priest's house, within a mile of his ancestral home, in the suburbs of a town, and as a missionary station. Is it not strange, to see "Protestant Episcopacy" thus building up at the extremities what is being pulled down at the Papal center?—strange, but the "Development" is natural. Given Episcopacy and its "Three Orders," as a necessary and authenticating supplement to Christianity, there is no logical and consistent resting-place but under the shadow of St. Peter, no resting-place but his Vatican hut.

It would be incorrect to say that there is either general enthusiasm or active sentiment generally in England in relation to the Italian question; but there is a natural and settled state of public feeling, which it is hoped will sustain the Ministry in a policy and attitude which the interests of humanity and of Europe and the honor of England demand. It is now stated that the Congress will certainly meet on the 20th of January. On another matter which has been made to assume important dimensions, since England was supposed to be firm for Italian Independence, we have the statement, that the British Government has proposed to Austria, Russia, and Prussia, that the concession to M. Lesseps in the project of the Suez Canal shall be limited, so as to make it strictly commercial. This will test the good faith of the diplomatists.

W.

DEATH OF MACAULAY.

THE announcement of the death of Lord Macaulay has excited general surprise. He was not an old man; he had not been sick long enough to spread the news abroad; and although for several years he had been a sufferer from disease of the heart, the fact was not generally known in this country. He died suddenly, during the Holiday Week, two days after having entertained his friends at a Christmas party.

Macaulay's career, though comparatively uneventful, was striking and brilliant. At a very early age, he gave evidence of extraordinary vigor of mind. As a student in Trinity College, Cambridge, he distinguished himself as a poet, essayist, and debater. He received on two occasions the Chancellor's medal for the best poem—his contributions to the competition being "Pompeii" and "Evening." But with all due respect for the chancellor and his medals, we do not think that Macaulay's poems, written either as a young man or at maturer age, are of a very high order of merit. The poetry is but little more than a constrained and uneasy prose. The rhythm often is not delicate, and the thought not poetic. Macaulay, while he was always profuse in ornament, was usually lacking in sentiment. This is the reason why he was not, and why he could not be, a poet. His poetic effusions are mainly diversified descriptions; and, as such, they are pleasant and inspiriting for a first reading, but are rarely sought for a second time. They are not such verses as one falls in love with. He was a great writer, but not of rhyme. He has produced no ballads equal to Aytoun's, while even Aytoun's are far from being in all respects fine.

Macaulay's life was spent, apart from his literary studies, mainly in the field of politics. He was a zealous Whig, and supported his party with the spirit of a partisan. His first conspicuous preferment was to the office of Commissioner of Bankruptcy. In 1830 he was elected a member of the House of Commons. In that body he was in some respects a brilliant, yet in others an unsuccessful speaker. As an orator he is thus described by Mr. Ripley in *The Tribune*:

"His style of speaking was not adapted to success in debate. He was rarely impassioned, and never spontaneous. He did not trust to his ample stores of information, and admirable command of language; but never ventured on a speech without elaborate preparation. This gave an air of constraint and formality to his happiest efforts. His audience could not be kindled into enthusiasm, of which he gave no evidence himself. His presence was not imposing. His voice was neither musical nor grand. He carried his head erect, with no appearance of mobility; he stood firm and square upon the floor; one hand fixed behind his back; and with only a slight gesture of the right hand, he poured forth the gorgeous sentences, which, as written, compose the very perfection of rhetoric."

In 1834, he resigned his seat in Parliament, to make a voyage to India, for a seat in the Supreme Council of Calcutta. He was the main author of a new code of laws for the government of that country; —a code which was afterwards found to be so difficult to be carried out as finally to be abandoned as impracticable. His stay in India was prolonged to four years. He returned to England in 1838, with so extensive and thorough a knowledge of Indian affairs as to give great weight, during his subsequent Parliamentary career, to all his speeches on the Indian question. Some of the fruits of his Oriental researches are displayed in his magnificent essays on Warren Hastings and Lord Clive.

In 1839, when Sir Robert Peel overthrew the Whigs, Macaulay was pushed out of office as Secretary of War. The Whigs did not regain their old ascendency until seven years afterwards, under the leadership of Lord John Russell. Macaulay was then awarded a seat in the Cabinet. Some time afterward, he gave great offense to his Protestant constituents by speaking in Parliament in favor of the Maynooth grant to the Roman Catholics; and as a consequence he lost his seat in the House. But in 1852, he was re-elected almost by acclamation, with so much enthusiasm as quite to atone, to his own mind, for what he could not help regarding as a former slight.

Disease of the heart at this time began to make havoc with his constitution, and forbade the excitement of much public speaking. He soon retired from the House, but in 1857 the Queen conferred upon him, as a mark of her personal admiration, a title to the House of Peers. He thus became Lord Macaulay—a distinction which he lived to enjoy only two years.

Macaulay's literary celebrity began with his essay on Milton, printed in *The Edinburgh Review* nearly forty years ago. This performance could never have secured to its author a permanent fame, and it has since been severely criticised by Macaulay himself. But it spread far and wide his name, both in England and America. It procured him an immediate engagement as a regular contributor to *The Review*, then under Jeffrey's care. Since then, and until the time of beginning his History of England, he wrote occasional poems and frequent essays, all of which are so generally known that we need not here repeat their titles.

His History, which is his greatest work, he leaves behind him incomplete—a splendid and enduring but imperfect monument of his genius. The author, beginning with the accession of King James the Second, purposed to bring his narative "down to a time which is within the memory of men still living." He did not live to realize this expectation. Indeed, if he had lived ten years longer, it is doubtful if he would have fulfilled his pledge. The volumes followed each other at wide intervals of time. The web and woof were slow in the weaving. But a complete History of England, written in the style of this splendid fragment, would be a work almost unequaled in the English tongue! It would have been worth a life's labor to have achieved. It would have been more than enough to make for one man an enduring fame. The pages of these unfinished volumes are as fascinating as the Waverley Novels. The style—vigorous, impetuous, and eloquent—never fails to charm. The facts are not always stated accurately, but we believe always conscientiously. One readily finds fault with Macaulay after laying down his book, but seldom while reading it. His great historic sin, in the world's eye, was against the name and fame of William Penn. But we have no wish to revive, over his fresh grave, the long controversy in respect to his justice or injustice to the character of the great Quaker peace-maker.

But what of the remaining volumes of this History? In what state did the author leave his precious manuscripts behind him? The announcement was recently made in the literary journals that two more volumes were nearly ready for the press. This statement may be true, but we do not believe it to be authentic. A few weeks ago a distinguished American citizen returned from a protracted visit in England, during which he spent many pleasant days with Macaulay and his friends. In narrating to us some of the circumstances of these interviews with the historian at Kensington, he mentioned that no one but Macaulay knew anything about the progress of the History. His most intimate friends never had the courage to ask him, from time to time, what point he had reached, or how soon he would finish a new volume. He kept secret his literary tasks, until he could give the completed result to all the world at once. We hope, however, that at least two more volumes are ready to be added to the series.

Macaulay was a bachelor. This is a record that ought not to be omitted even from the briefest notice of his life. The great lack of his character was the lack of a wife and children. So much culture of mind needed more culture of heart. He would have been less cold and more genial if he had been surrounded by the softening and refining influences of domestic love. A merry hour over a glass of wine—a brilliant conversation at the dinner-table, even though Sidney Smith sat in the opposite chair—an occasional promenade with elegant ladies in gay saloons in London—the friendship and society of Hallam and many other boon companions:—all these, taken together, could not make enough genuine sociality to ripen and enrich the heart of the great man, who needed only the endearment of wedded love to make him both better and greater. If the gray-haired writer, dying if not in the fullness of years yet in the fullness of honors, had so lived as to have been followed to the grave by weeping children, his writings would have been tenderer in every page, and his memory would have been dearer to all the world!

T. T.

AN EXILE FROM ALABAMA.

EVERY day fresh instances of banishment are occurring in all parts of the South. Northern men are coming away in armies—driven out of sixteen states, and made exiles in their own country. A parson on one of the Southern steamers which arrived a few days ago in this city said, "We are having crowds of passengers, for we are bringing home all the abolitionists." The men who are driven away are not generally abolitionists until they become so after their expulsion. A peaceable workman in South Carolina, who never has had a thought about slavery until a mob tars and feathers him, and sends him to New York, becomes very naturally a strong abolitionist by the time he reaches Sandy Hook. In this way, South Carolina is now doing more to make genuine anti-slavery men than all the North together!

Since our last issue we have been called upon at our office by a fresh exile, who was recently driven away, in a very elegant and polite style, from a very aristocratic circle of society in Alabama. The manner of the expulsion was so dainty and chivalrous that we cannot forbear to narrate the circumstances.

Dr. Meigs Case, an intelligent and educated gentleman, formerly of Otsego county, in this state, went to Salem, Alabama, in September last, to take charge of the Alabama Female College. This institution, which had formerly been prosperous, had for some years past been running down under the inefficient management of Southern teachers. Dr. Case, on arriving at Salem, found himself welcomed by the most intelligent part of the community, who said to him, "We have to look to the North for teachers, for we never yet have found a Southern man who was not too lazy to teach a school!" Dr. C. found that the old "field-school," or the "ten-hour" system was in vogue in that town, as in many other parts of the state. According to this system, the scholars and teachers go to school at daylight, and stay all day in or around the school-buildings. Each scholar recites, not in a class with others, but by himself. After his lesson is over, he roams about the grounds and indulges himself in a pleasing variety of idle amusements. This constitutes, in Alabama, "a day's schooling."

Dr. C., after receiving assurances of aid from the chief citizens of the place, agreed to undertake the management of the institution. He immediately began making arrangements for the thorough reorganization of the establishment. His design was to begin the first term with the beginning of the New Year. To this end, he wrote to the North, and engaged the services of assistant teachers, ordered from Northern publishers the necessary school-books, and sent for other members of his family. But while the teachers, the books, and the family were just on the point of starting for the South, he was waited on by a "Committee on the safety of the Union," who politely informed him that public opinion, during the last few months, had undergone such remarkable changes, that it was now no longer expedient to permit the residence of a Northern man in a Southern community. The time had come, they said, when Southern men must be watchful of their institutions, and must rid themselves promptly of all persons whose influence was likely to be cast, in however faint a degree, against the system of slavery. Dr. C. had never made any expression of views on either side of the question; but the fact that he was a Northern man was a sufficient pretext for his banishment. The gentlemen who had given him the most cordial welcome to the place were the most active in procuring his summary dismissal. They stated, with true chivalric politeness, that they regretted to compel him to leave, but apologized by adding that the state of the times demanded prompt expulsion. They concluded their interview by urging him to quit the place at once, intimating that they could not be responsible for his safety if he remained longer than twenty-four hours. A leading physician in the town, who had professed great friendship for Dr. Case, said to him, in parting, "If you had been introduced to our citizens by the Governor of the state, and were as stanch a Democrat as any in Alabama, you still could not be sustained amid the excitement that now pervades all classes of the community."

At this time a bill was before the lower house of the Legislature entailing a fine of $500 on any school commissioner who should give a certificate of qualification to any Northern man who had not resided ten years within the state, and who was, moreover, an owner of slave property!

Dr. Case, perceiving that to attempt to carry out his projected enterprise would not only be useless but hazardous, determined to take the most prudent course, which was to leave the state within the required time. He is now in this city, where he is in negotiation with several institutions of learning from which he has had application since his return.

If Southern men shall succeed in banishing all Northern teachers, the next generation of the chivalry will scarcely know how to read and write.

Gift Pictures.—The venerable *New York Albion*, the first of our publishers that adopted the practice now becoming common, of making annual presents of pictures to their paying subscribers at the beginning of the year, still keeps ahead of all others in the richness and beauty of its yearly gifts. The subject this year is "The Deer Pass," from a painting by Sir Edwin Landseer, which has been engraved by A. H. Ritchie in his best style. The deer are alive, and the mountain scenery is drawn with much force. A copy is given to each paying subscriber.

Messrs. J. M. Emerson & Co., publishers of *The United States Journal*, a monthly advertising and literary paper, send to each of their subscribers a present of a fine lithograph of Rosa Bonheur's great French painting of the Horse Fair. Six beautiful horses occupy the foreground of the picture. The black Norman stallion, rearing in the center, is the very beau-ideal of animal energy—a mighty charger worthy the description of the war-horse in the book of Job.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (✠.) Mrs. HARRIET BEECHER STOWE, (H. B. S.,) and JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

SERMON
BY
Henry Ward Beecher.*

"But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain."—1 Cor. xv. 10.

In recapitulating the prominent facts which had been given to the Corinthian church, Paul mentions, finally, the resurrection of Christ. He says:

"I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

He then speaks of those who saw him after his resurrection, and mentions himself, at length. He says:

"And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am."

The honor of such a vision seems to have produced an involuntary sense of personal unworthiness, from which his soul came up again at the thought that God had made him both good and strong.

Paul was not a man to use phrases of mere propriety. The commonplace language of piety, the colloquial and routine words of religion, he never employed. His heart was too strong. It shot out his words as an archer sends an arrow, with a strong pull upon a stiff and sturdy bow. And every one of his words meant what the heart behind it felt. This involuntary expression, then, was not a courteous word of religion, but a revelation of his own profound conviction. He felt then, and he felt always, if we may judge by the tenor of his writings, that it was to the Divine power working in him, and preparing circumstances about him, that he owed his whole life, his life power, his success.

I propose, to-day, to make the inquiry, as appropriate both to the first Sabbath of the year and to our Communion Sabbath, whether, if our lives and hearts were faithfully read, every one of us might not employ this same language, as humbly, as penitentially, as gratefully and devoutly as did the apostle—whether, in reviewing our lives and dispositions from the first to this hour, we might not say, "By the grace of God I am what I am: not by my own wisdom, not by my own virtue, not by my own strength, but *by the grace of God I*"

There are few men who do not more or less make their own life and character the theme of occasional study. He must be very low in the scale who never thinks about himself—who never meditates as to whence he came, what his nature and character are, and what his destiny is. But of those who, with any degree of earnestness, reflect upon their history, and nature, and character, and destiny, there may be said to be four classes.

1. Those who regard themselves as simply the effects of natural causes. Organization, and then natural law, account for their whole character. This is the bald scheme of materialism. They suppose themselves to be higher effects in nature, but to be under the same rule which governs vegetation. As the sponge, the fungus, or any plant, receives a given nature, and then is placed in circumstances where it is acted upon by natural law, and is developed; so they suppose that they receive organization, that then natural laws affect them irresistibly, and that their character is nothing but the result worked out by these influences. It is true that both of these influences have a great effect in determining character. It is right to recognize the fact that there is a great deal in organization, and a great deal in natural law, which has to do with character. The mistake consists in supposing that character depends upon organization and natural law alone.

2. Others are wont to regard themselves in what is called the light of circumstances. They regard social influences, the force of civil causes, the times and institutions in which they live, and attribute their character to the working of these things. Their mistake, as in the former case, is not in regarding these as having a powerful effect upon them, but in recognizing no power above these as controlling them.

3. There are those that, having will and force, are predominantly men of great individuality and power of character, who are apt to attribute to their own selves the whole skill and efficiency of their life. That man who is made peculiarly to be something; that man who is made so marked in his characteristics that he cannot escape from his destiny; that man who is endowed with invincible will and firmness; that man whom God has made as if he had cast him in a mold of iron, and brought him out iron; that man who is especially the work of God—that man is the one who usually thinks he makes himself. He feels his self-power, his self-will, his self-energy so, that he is apt to speak of himself as making his own way, as shaping his own fortunes, as forming his own decisions, as settling his own character, while to everybody else he bears the unmistakable imprint of the hand of God. No doubt there is a certain element of truth in this case, as in the others. We have a great deal to do in determining our own character. But there is a power above our own will which also has a great deal to do in determining it.

4. The truly Christian man is wont to combine all these elements as so many influences in the hand of God, and as composing a Divine providence, of which he is the beneficiary, God being the Father of all mercies. He is wont to attribute to nature certain elements of power, to society certain other elements of power, and to himself still other elements of power, but to regard all these as organized and directed by a supervising Divine providence.

And it is when one is led by the Spirit of God to see his past life, and his character, in its relations to God's superintending power and grace, that he must profoundly sympathize with the apostle's experience and language, and say—looking at nature, looking at society, looking at the social elements in himself—"After all it is the grace of God that makes me what I am."

I. A review of our personal history should, I think, lead us to such a confession. A man may cursorily and carelessly review his life-history without perceiving any evidence of Divine providence. But no man whose nature is at all devout can calmly consider many of the circumstances of his history, without profoundly feeling that there has been a wisdom much greater than his own concerning his life, that his will has been overruled, that the mistakes of his life have been held back from their full mischiefs, and that the benefits most eminent have often sprung from causes which he neither controlled nor recognized. He will say that the most signal successes of his life he came to in utter blindness; that he neither foresaw them nor aimed at them, but stumbled upon them. And the more closely a man studies, the more, I am persuaded, will he feel, not that he has no volition, or that his will has no relation to his life, but that, notwithstanding these things, he is the creature of a God of goodness, who has led him in a way that he knew not of.

1. The family is the grand starting place. What we shall inherit from parents—health, or weakness; dispositions of virtue, or strong criminal propensities; will and strength, or irresolution and weakness—is beyond our choice. And yet, this inheritance will mark our life.

How many, to-day, must look back to the family influences, and feel that these things, which did not lie in their calculations, which preceded their volition, which came through some power above themselves, have set in motion, have materially modified, or have fixed and characterized, their life and disposition. To many of you these family influences seem to be the very best and brightest gifts of God. The fidelity of your parents, their persistent resistance to your evil tendencies; the assiduity which they maintained in forming good habits in you; their instruction in ideas of virtue; their experience and wisdom borne before you as a shield; their whole life, an engineering for your life—to how many of you is there not such a retrospect as this?

To such a degree is this so, that many, to their dying day, will not change the minutest habits which are the result of family training. The habits that are wrought in us in youth—habits of gesture, posture, accent, speech, and the like, as well as mightier habits, that carry with them the current of thought and feeling—are apt to be permanent. The work done in our earliest years, all the rest of our life cannot rub out. Time generally confirms and strengthens it. Men will dissent from their strongest convictions of religion, and depart from the faith of personal piety, and, after all, will stand believers to the end of life, not so much on account of what the Bible contains, not so much on account of the power of God exerted upon them through the Gospel, but on account of the memory of father and mother in the sphere of the household. That causes them to carry the reality of religion to their graves. There are hundreds and hundreds of men that have but one strand which holds them back from the wrecking of infidelity, and that strand is father and mother. If it were not for that they would be utter unbelievers. That stands between them and the darkness of unbelief. They cannot get away from the restraining influence of the sanctuary of the family.

Even where men go wrong, there are golden threads which were wound around their hearts by a mother's hand, and which, unwind as they may, though they may stretch around and around the globe, never break, and become, afterwards, a clue by which they find their way back again withal to virtue and to religion. How many of us, if we were to sit down and cipher, "How much would remain to me as the product of my own wisdom and will, if all that should be taken out of my life and disposition which I owe to my parents and to family influences?"—how many of us, if we were to sit down and cipher thus, would not be obliged to say, "The seed of about everything that has grown in me was planted in my youth: then the threads were all woven of which my whole life is the fabric."

But there are many who had no such parental influences. There are many whose parents God took while they were yet too young to be influenced. And yet, as they look back from to-day upon the path which they have trod, will there not be a strange and wondering recognition on their part of that providence which raised up, in the time of their need, friends or guardians, who, though they never could be parents to them, yet shielded their life from the inexperience of early days, and enabled them to become what they are? As they review their past history, will they not perceive that they have been made what they are by the grace of God, operating through these faithful friends or guardians?

Even more marked will be the reflections of those who had evil parents, and all of whose tendencies and surrounding influences in early life were for evil. There are, perhaps, some here who were bred to deceit, and to craft, and to slippery cunning, and to dishonesties, and to lies; and yet, by some wonder of causation, they have escaped evil. They did not grow up drunkards whose parents were drunkards; they did not grow up thieves whose parents were thieves; they did not abide in the depths of depravity whose parents were there when they gave them birth. There are some persons whose coming up from childhood to manhood is as wonderful as the passage of the Israelites through the wilderness to the promised land. It was hard enough for those people of old to go through deserts where they encountered all manner of venomous reptiles, and where they were exposed to untold dangers; but there never was a desert to be compared with that which lies between childhood and manhood. No part of human life is so beset with perils as that. And where a child's parents exert all their power upon him for evil, in his earliest years, and he nevertheless grows up to honor, and truth, and integrity, and manhood, and piety, I think he is a miracle. I think that no man who has taken such a journey under such circumstances, can look back upon the path over which he has traveled, without seeing that the Divine power has been exerted in his behalf. Such a man may truly say, "By the grace of God I, of all men, am what I am."

2. There are many of us who, in looking back, will feel almost as though God had raised up special instruments or persons for our good, independent of those in family relations to us. For although home is powerful, and the family is influential, even in its weakest estate, yet it is the case, I suppose, to all of us, in some degree, and very eminently to some of us, that there are certain individuals, either in the household or in the neighborhood, who have exerted an influence upon us so marked that it is identified with the whole of our life and character. We may not think of it; but I believe that almost every person, if he will call to mind those whose influence has had a part in marking out his career, will find, here or there, some one who, it would seem, has had an errand from God to him.

It may have been a brother, who was more than father or mother to you: who took care of you in circumstances where no one else could have done his work.

It may have been a sister, who acted toward you the part of an angel of mercy, in exigencies when, if it had not been for her sympathy and help, you would have perished.

It may have been some aunt; or one of those true virgins of mercy, women that not being called of God to enter the sacred fane of motherhood, with more than a mother's disinterestedness, made her life a gift to others' children.

I have no sympathy with that rude, unfeeling, and indelicate phrase, *old maid*, which is bandied about in the mouths of rude, unfeeling, and indelicate persons. It is true that a selfish nature, cut off from all duties and ties, and sinking back into the solitary life of a selfish heart, becomes most unlovely, and useless. But shall the few cloud the true nobleness of the many? How many elder sisters, it may be unblessed with outward comeliness, have entered into a brother's or a sister's family, and accepted all its cares as the duty of their life, and, joining hands with the mother, given to each child, as it were, two souls of love, like two wings of God, to help it fly up withal from weakness and ignorance to manhood and strength! How many have cheerfully given up their own whole life, built no nest, sought no companion, but sang in the tree and near the younglings of another's nest, patient in toil, watchful and laborious in sickness, frugal amidst poverty, rich in nothing but good works, and in these abounding in wealth! When the roll is read above, and they are named that lived in self-sacrifice, in gentleness, in patience, in love, and in the only triumph of disinterested mercy, they who are unmarried and childless that they might more heroically serve the households of others, and become mothers to children not their own, shall stand high and bright.

This tribute is certainly becoming in me, who owe so much to such an one, my father's sister, whose whole and long life was a noble illustration of fidelity and a picture of virginity such as was never dreamed of in olden days, nor approached in any legend or poetry that celebrated the virginal excellences of those who were called the brides of God, because they chose his service rather than their own pleasure.

And are there none here that sympathize with me, and look back to some such one, and say, "By the grace of God, through the ministrations of her disinterested love, I had a chance in life, and was saved from utter destruction?"

But, besides these, how many persons will come into the recollection of many of you—perhaps a laborer in your neighborhood, a servant on your farm or in your family, some praying and holy colored nurse, some young associate—whom God raised up to do you a service which has stood connected with the safety of the whole of your after life.

It seems as though I were sent from one to another such messenger all through my life; and though I am the child of praying parents, and owe much to the influences of the family, I cannot deny that I owe nearly as much to persons connected indirectly or not at all with the family. And I look back and see that God made them prophets, and that they came out after me, and did God's work for me.

In reflecting upon the influences which contribute thus to the formation of our character, how many of us will be obliged to say, "I owe this and this trait, I owe this and this habit, I owe this and this escape from evil tendencies, to that Providence which placed about my unreflective youth such friends as I had."

On the other hand, does there not rise up before every one's memory some malign influence of associate, schoolmate, shopmate, whose shadow darkened the prospect of the soul? I remember persons that began to get an influence over me, who were like an impersonated Satan; who had the fascination of damnation in them; who were bright, witty, subtle, seductive; and who seemed to live for their own personal vanity's triumph in tampering with the young. I remember how I escaped, as a bird from the snare of the fowler, from the hands of such men. Do you not carry back your thoughts to persons of this kind?

We often say, "I wonder that I was not ruined by such an one." At the time when we escaped from the influence of this or that evil person, it seemed less marvelous than it does now, perhaps; for we have now grown to such manhood that we begin to see the end of things. Our children are coming up, and we see how the strong tempt them, and how much they are subjected to the evil influences of other children; and when we look at them, not only do we recognize their danger, but our thoughts are carried, sometimes with a burst, clear back to our own childhood, and we say, "What a risk I ran, and how little I suspected it then; but now I see it."

5. Everybody can probably remember scenes and courses in his early life which threatened his utter destruction, and the remembrance of which causes him to wonder why he was not destroyed. There are many who, when reflecting upon these things, are constrained to say, "I never could understand why I was not crushed." They would have been, had not the way in which they were going been obstructed by the grace of God.

Sometimes men fall in with influences that tend to make them deceitful, thievish, and lay the foundation for a life of infamy. The work goes on like decay in an apple, till the very core of life seems to be threatened.

We do not know what our children are about. They generally know least who think they know most. You recollect how wise you were, and how ignorant your parents were, when you were a child! Your children have now the same ideas that you had then in this respect. You do not know what boys or girls are thinking of; you do not know what things are working upon their imagination; you do not know what habits they are forming; you do not know what dispositions are developing themselves in them. Parents whose children are not in confidential intercourse with them, have no conception of the influences operating on the minds of those children, which, if not removed or counteracted in some way, will accomplish their ruin.

Can you not call to mind lurking iniquities which preyed upon you in your youth, and which, had not some unexpected event brought them to light, would have destroyed you before the end of another six months? I can. I recollect three or four instances in which it seems to me that if certain occurrences had not taken place just as they did, I should have been overthrown. If I had not been taken out of Boston at one time, as I was, I do not see what would have prevented me from going to destruction. I look back upon passionate moments, upon moments of willfulness, which would have led me to serious disaster, had not events, in the providence of God, transpired to check me in my course, and change my career.

How often are men, when they look back upon their lives, and see how narrowly they escaped evil, more alarmed than they were at the time. The beginnings of deceit, the beginnings of lying, the beginnings of dishonesty, the beginnings of gambling, the beginnings of intemperance, the beginnings of lusts—how are these oftentimes met and checked, not because the parent's eye sees them, but by some outward providence.

You were snatched out of one college and taken to another. Or, there came Death into your family; and then it seemed as if every hope of prosperity was destroyed; and yet, this event merely caused a breaking up of your ordinary circumstances. And I think that if you review your history, you will see that many and many circumstances in your life which were broken up in some way similar to this, were critical circumstances, and would have proved fatal to your character if they had been allowed to go undisturbed.

4. Men can often look back and see that the whole complexion of their life depended upon a single choice. Nor do they know why, out of a hundred choices, they should have taken the only one that seems to them to be connected with prosperity and integrity. Are there not persons here who look back to their early life, and say, "If I had been brought up in the village where my first years were passed, I should have been a drunkard; for almost every boy that I knew, who was brought up there, has died a drunkard?" Some of you spent a portion of your early life in such neighborhoods as are called "sinks of iniquity." Suppose you had remained there, and gone on under the same influences that were brought to bear upon you then? What has become of those who were your associates at that time? They have been cut off. Their bodies have gone to dust. They are scarcely known when mentioned. Their name in your own remembrance is but a mere specter. And the probability is that if you had remained with them, your fate would have been the same as theirs. Now what providence took you out from the circumstances which you and they were in? I do not ask why they were left in those circumstances; but how did you come to be an exception, and to be taken out from them?

How many men can look back to the commencement of their business life, and see that they were entering upon occupations which would have made all the difference between respectability and demoralization; that, their principal object being that of getting established in business, they were almost unscrupulous as to the means they employed for the accomplishment of this end, and were beginning to get with men whose influence, if it had prevailed with them, would have made them dishonest men, or prematurely blighted them and left them as criminals. How many men can see that if they had not entered upon such and such a business, or if they had not separated themselves from such and such a business, they would have been ruined.

Can you not recall many times when you have walked across a bridge so narrow that if you had taken one step to the right or to the left, you would, so far as you can now judge, have gone over the precipice of destruction?

I recollect the story of a traveler who, at night, shouted to the keeper of a toll-bridge to let the gate rise that he might pass through. There was a terrific storm raging, the night was deluged in darkness, and the man could scarcely be prevailed upon, in his tremor, to come out. When he did come out he found the traveler on the bridge side of the gate, and said to him, "In the name of God, where did you come from?" The traveler replied, "I crossed the bridge." The man kept him that night, and the next morning took him back and showed him the bridge which he had crossed. The planks had all been taken up, so that nothing remained except the string-pieces, which were stretched from one side to the other of the chasm. The story has it that his faithful steed took the center one of these beams, a hundred feet beneath which was rushing a swollen flood, and, dark as the night was, carried him safely across. The man at the time did not know but that he was crossing a regular bridge; and in the morning, when he saw how near he came to being dashed in pieces, fainted.

Are there not many men that can look back and see that the providence of God has carried them across the bridge over the pit of destruction on a single beam?

5. Many can recall painful crises of their life when everything depended on a single throw. You have been detected in wickedness under circumstances in which your salvation or destruction depended upon whether the man that found you out was touched by compassion or moved to anger. You were in such a state of mind that if you were dealt gently with you would be saved, and if you were dealt roughly with you would be destroyed. Ninety-nine chances out of a hundred were against you, and God gave you that hundredth. You were spared, and you have perhaps been a stronger man ever since, and to-day, standing, as you do, in the house of God, you are obliged to say, "I was within a hair's breadth of perdition, but by the grace of God I was rescued, and by his grace I am what I am."

Every thoughtful man, when he goes back through his consciousness over his past history, can scarcely fail to find a thousand arguments of thanksgiving and reasons of recognition of Divine grace; and all along his line of growth he may say, "Hitherto the Lord hath helped me;" and of the whole result, so far as it is good, he may say, "By the grace of God I am what I am."

I sometimes think that life is like the experience of a man that climbs Alpine glaciers. His life is perpetually threatened by deep crevasses covered with snow, steep declivities, uneven ledges, and impending avalanches. He is met by dangers at every step; and when the ascent is accomplished, he can count twenty places where he might have been dashed in pieces, for one where he was absolutely safe.

II. An examination of our inward nature and dispositions will lead us, I think, to feel that it is God's grace that has saved and sustained us. I suppose there are but few who do not feel that there are laid up in them terrible powers, which, if set on fire of evil, would be desolation to their life. Men are made too strong or too weak. In either case they are exposed to destruction. If a man is strong, his energy carries him into wrong ways; if he is weak, he lacks resistance, and is drawn by circumstances into wrong ways. These things come about, men say, by accident; I say they are governed by Divine providence.

Every man, I suppose, is conscious of the cunning, crafty nature of the human heart. Every man, I suppose, has revelations of the intensity, the depth, the remorselessness of the selfishness of the nature which he carries. The power of selfishness is operative in every faculty of the human soul. There is a selfishness of love, a selfishness of taste, a selfishness of intellect, a selfishness of veneration, a selfishness of worship. And if a man has a conception of this power when once brought into action and exhilarated by the force of temptation, he must feel as though he carried in himself explosive elements enough to destroy him.

Pride, its haughtiness, its coldness, its inflexibleness, its cruelty, its uncharitableness—who that is conscious that he has this mountain of fire burning within him, does not have hours when he feels as though if it had not been for the God that restrains the earth, earthquakes, and the solar flood, his pride would have wrecked him a thousand times?

Courage, energy, fearlessness, and capacity for execution—these, when excited by temptation, or provoked to desperation, lead many and many a man off from the track. And are there not strong natures here, who feel that they are now in running order, simply because there are no obstructions on the track?

Men are, oftentimes, like locomotives, which are as manageable as birds, that fly like them, so long as the wheels are on the appointed track, but which, the moment a switch is out of place, or an obstruction is thrown upon the track, are pitched like a thunderbolt against a bank, or into a stream, and become the most helpless of all created things.

How many men who are filled with propulsive forces, and who meet with success so long as they are on the normal track, are thrown off from that track and ruined when they encounter the least obstruction in life.

Do you not carry such feelings yourselves? Are there no dangerous elements in your disposition? Are there no savage beasts in the menagerie of your soul, which, if they should break away from the restraints that bind them, would pounce upon and lacerate whatever came in their way? Have you never experienced the feeling of hatred? Have there never been lurid moments in which revenges sprang like fires of hell from your soul? Have there never been moments when you thought you knew how sweet murder might be? Have there never been moments in which you felt, "If I were placed, with my present state of mind, under such circumstances, I should fall as they have fallen upon whom are heaped the scoff and derision and scorn of uncharitable men?" Are there not those who feel, "It is just the having of an institution between me and downfall, that makes me different from that man?"

There are to-day, sailing under the flag of pirates, men whose original elements of disposition were as good as mine or yours. There are plowing the deep, to-day, missionary pirates, who bring heathen from Africa that they may be converted, whose original dispositions were as good as that of any minister that preaches the Gospel to them! There are men engaged in almost every description of crime, to-day, whose early tendencies were as good as yours, and who had as favorable a chance as you had of making upright, respectable citizens. Now, why are they in their situation, and you in yours? You say, "On account of circumstances." Yes! Why were you not in their situation, and they in yours? Let others say what they please, I feel, profoundly, that there has been a sovereign providence, a grace of God, which, for wise and mysterious reasons not revealed to me personally, has led me in the way in which I have walked, and left them in the way in which they have walked.

We see men pursuing careers of prosperity in such a way as to make them hard, and selfish, and worldly; and could you stand where they have stood, and not fall where they have fallen? We see in other men the development of pride and arrogance, or of pitiful vanity and miserable ostentation; and if you were placed in their circumstances, is it probable that you would develop better traits than these? How are we molded by the circumstances which God has brought around us! How is he the Potter, and we but the vessels he has formed!

In looking over their whole past life, men see how little they have to thank themselves for, in regard to their integrity and attainments, and how much they owe to the family, to the laws of society, to social customs, to business, to the presence of others, to an uncorrupted public sentiment, to the church and its ministrations—to a thousand things besides their own conscious, voluntary agency; how much they owe to that gracious Hand which overruled all things, and caused them to work together for their good.

III. I think that the development of the Divine life in the soul, is a thing which eminently calls us to feel that it is by the grace of God that we are what we are. I think that when a man looks back upon the beginning of his Christian life, and considers what his then state was—how little of wisdom and how little of self-control there was in that state, which led to his taking hold by faith on the Lord Jesus Christ—he must feel that God is the author of his faith. I think that every Christian, to the end of his life, looks with more and more wonder at the way in which God leads him in his religious experience. He wonders why he was called when others were passed by. He wonders why he was made a special recipient of Divine grace, when from others that grace was withholden altogether. At each stage of Christian experience, as we have gone on from one grace to another, from one victory to another, we are obliged to say, "It was not because I was so good that I was adopted as a child of God in preference to others."

It is in some respects humiliating for us to think that we have been surrounded by institutions which have obliged us to take positions where we stand in reference to a great many things; that we are the resisting effects of causes in the hand of God; that the things which we meant to do because they were right are few, whereas the sum of all those things which make us hope that we are Christians, are the result of causes set on foot, superintended, and brought to their final issue, by the immediate thought and ministering providence of God.

All these things, it seems to me, ought to conspire, as they do in every truly Christian bosom, to make a man feel that his well-being in the future does not depend so much upon his own will—though his will is not to be set aside—as upon the heart of God, and his superintending providence. I would not give up my belief in the providence of God in human affairs, my hope in the love of Christ, and my faith in the heart of the Father of all mercies, and go into the future with nothing but my own experience and wisdom and will, for all the world. If God were not to go with me at every step, I could say as Moses said, "Send me not: let me not go." It must needs be that some Christians who are called and sustained of God, say, "He that is the beginning of my faith must be the end thereof: he that is the author must be the finisher."

IV. It requires but a few words to bring this matter to a close.

This is, in other words, the doctrine of man's dependence upon God. It may be so stated as to be offensive, but when it is rightfully stated it is as sweet as the doctrine of love between a child and a parent. The dependence of a child upon its mother he remembers with pleasure to the end of his life. The dependence of one heart upon another is one of the most grateful of experiences. We are not rich, I think, by that which we are of ourselves, but by the ten thousand favors which we receive from hearts worthy to confer favors upon us. And this doctrine of dependence upon God is one of the sweetest in the whole Bible. I think it is natural for the weak to lean; but I think none want to lean as much as those who are strong.

The practice of constantly depending upon God is not opposed to activity, but promotes it. It is glorious to God, and sweet to the soul. This bowing down of the soul before its superior; this grateful recognition of the soul's dependence upon its Maker; this coming of the inward life into contact with God's own spiritual life—this is a joy of piety such that when one has tasted it, he knows how to rank all other joys as inferior to it.

Christian brethren, out of this retrospect, and out of this sense of our dependence upon God, in the past, for all that we have been and all that we have had, there ought to spring a future. That same hand that has taken care of you; that same heart that has throbbed for you; that same love that has brooded over you; that same disposition that has tempered judgments with mercy; that same power that has taken the obstacles out of your way, or marvelously put them in your way; that same providence that has conducted you thus far through life, yet exists, and rules over the affairs of men.

We have passed through one more year. Thank God, we are quit of it! One more long stage in the journey of life, with its ascents, and descents, and dust, and mud, and rocks, and thorns, and burdens that wear the shoulders, is done. The old year is dead. Roll it away. Let it go. God, in his providence, has brought us out of it. It is gone; or rather, its evil is gone: its good remains. The evil has perished, and the good survives. And now we stand on the beginning of the next, the new, the present year. That God who has lifted us out from one year into another, out from one path into another, out from one experience into another, never forgot us. He never did less, but always more than he promised. He has done exceeding abundantly more than we asked or thought. By his grace we have been what we have been; by his grace we have experienced what we have experienced; and by his grace we shall have our experience in days to come.

I care not what the year brings, if it only results in good. I care not though it may be undriven like a chariot whose driver has been thrown to the ground, if God only sits and holds the coursers of Time. If God is in the chariot, I care not what else is in it or around it. If God will take care of my thoughts and feelings; if he will mark out my ways and lead me in them; if he will appoint my burdens; if he will send me stores sweetened with his love; if he will give to my faith the vision of eternal life; if he will touch and refine my affections; if he will direct my aspirations toward the heavenly estate—if he will do these things, I shall be content, and shall rejoice in whatever scenes I may be called to pass through. I submit to the Divine will. I take myself, my person, my life, my hope, my household, my companions in trouble and in labors of love, my children, my time, my influence, my relations to you, my relations to every work of God in the body—I take them all up, and say, "By thy grace, O God, in the past, I have been what I have been, and by thy grace I desire, in the future, to be what thou wilt have me to be. Glorify thyself, and I shall be satisfied."

My dear Christian friends, can you take up everything so? Come! march, now, in long procession before the throne. Come! bear your cradle, and set it down before God, and say, "Lord, I resign it to thee." Come! carry your store, and lay it at God's feet, and say, "Here, Lord, is what thou hast given me as steward; it is all thine." Come! bring your palpitating heart, with all its affections, and open them before the bleeding heart of Christ, and say, "Lord, for another year I carry these in trust of thee." Come! take your joys and hopes and aspirations, and bring them to the Savior, and say, "Lord, I received these from thee, I hold them by thy grace and power, and I will trust in thee in days to come. Though thou slayest me, yet will I trust in thee."

Can you so trust in Christ to-day? Can you so surrender yourselves and all you have to him? There is but a year for some of you to do it in. This is to be your final victory or defeat. You are on the field where your last battle is to be fought. One year ago to-day not a few heard me speak who hear no more with mortal ears. And it is probable that when the beginning of the next new year comes round, and I speak upon the theme fit for the occasion, some of you will not hear me from these shores. What you are to do for yourselves, for your households, and for the cause of God, you must do quickly. This is your last year. Settle your affairs. Settle your life's labors, and your eternal interests. You will soon be called to bid adieu to the scenes of this world. As the disciples said, "Lord, is it I?" so let every man here say, "Lord, is it I?" For of this one thing you may be sure: that line of conduct which will best prepare you to die, will best prepare you to live. Try to live, therefore, so that at whatever hour the Son of man may come, you shall be found ready.

It is an auspicious, and to me an eminently fitting and beautiful circumstance, that the communion of the Lord's Supper begins, every year, with the first Sabbath of the year, with us. We take hold of the hands of Christ, as it were, at the opening of the year. We are now again about to take Christ to be our Savior. We are, in the spirit of love, about to take once more this sacrament, and unite ourselves to him by our own free and voluntary act.

I invite you, Christian brethren, between these years, as it were—entering one, and having just left the other—to come to the source of your life; to come to that which is to be your bread, your wisdom, your strength. And if there are present here those who are not members of this church, but who are members of Christ; if there are present here those who are conscious that they live by faith in the Son of God, seeking not their own will, but the Divine will; if there are present here disciples of Christ who desire to testify their love for their Master, them, also, we would bring into this disciple band. To all such we give a cordial invitation to partake with us, as one household of faith, in this solemn and joyful act, that the love of Christ may be shed abroad from this table upon you, as well as upon us.

* Preached at Plymouth church, Brooklyn, Sunday morning, Jan. 1, 1860. Reported for *The Independent* by T. J. Ellinwood.

LETTER FROM GERMANY.

German Union, Want of Union, Tendencies toward Union—Attitude of Prussia in this Respect—Increase of the Army—What the Prussian has, and what it lacks—Reforms in Prussia—The King: his health—the Hopes of the Future—And Sketches of the Characters of the Prince-Regent and other Powers.

BERLIN, Dec. 14, 1859.

To one who looks carefully at the condition of this great country of Germany, this great federal union of states without a head, this great empire without an Emperor, there are, in all this present quietness, preparations going on for *something*; and one is tempted to ask, for *what?* These preparations are quiet, but sure; and of the increase and new organization of the great Prussian army, I will presently speak. But by way of preface, let me say a few words about two tendencies which are going on through all Germany—a tendency to closer union, and a tendency toward a greater want of union than now. Surely this attachment of the Germans to Fatherland is remarkable when one considers the very slight bonds which bind the German states together! It is rather the traces of the old Empire feeling, not yet extinct, than new and reasonable attachment. But strong it is, explain it as you will, and this strong attachment to Fatherland is now making men demand that Fatherland be something more than it now is—a collection of independent states, bound together by the weakest ties. Many are looking over the ocean to our Federal Union, and saying in their hearts, (for they can hardly speak it aloud,) We want something like *that*, a Union which is real and appreciable—not a Union imaginary and unreal, as ours is now. This feeling is taking form in organized action, and has its voices and its party, of which the brother of Prince Albert of England, Ernest, Duke of Saxe-Coburg, is the leading exponent. Faint and weak must its action and words be now, yet audible, and so audible that I refer to them as indicating life beneath all the present torpor.

The other tendency is just counter to this, namely, the growing rivalry between Austria and Prussia, whereby the love of Fatherland is weakened, and the feeble union now existing between the states endangered. But the rivalry of these great powers is very evident, and likewise evident is it, that if the union which I have just referred to, of which Prince Albert's brother is the exponent, should result in action, a violent strife between Austria and Prussia for the head place would inevitably follow. A new and closer union would demand an acknowledged head, and that place would naturally fall to the Emperor of Austria or the King of Prussia. So this first tendency of which I spoke has a double working, and it may be too a most fatal working to the good feeling of this nation—for while all would draw closer together and have an acknowledged head, the two great nations will struggle for the first place, and the states of the North will side with Prussia, and the states of the South will side with Austria, and who shall tell what trouble will ensue?

Now to look at certain facts, which I take to have due connection with this jealous rivalry between Prussia and Austria—Prussia is steadily but greatly increasing her immense army. Now it stands somewhat after this fashion: 150,000 men enrolled for three years each, young men these in active and constant training. Besides these, there is the War Reserve, of just the same number, men who can be called into service at three days' warning. Then there is the Rifle Corps of 10,000 men, who use this deadly Prussian breech-loading rifle. This makes an army of over 300,000 men, ready for active service at all times. As it has been for the last years, only 40,000 new men have yearly to be drafted into the service by conscription. 150,000 are brought to the ballot yearly, but out of them only 40,000 are taken. After this time 80,000 will be taken, and the remaining 70,000 will be very likely drafted for other needs, for the Cavalry force is to be much enlarged, and the Rifle Corps is to be increased from 10,000 to 50,000 men. This is preparation; this is "in time of peace preparing for war." Prussia surely means to hold herself ready for whatever may befall, and she has the strength to do it, if a splendidly caparisoned army in the most perfect training can do it.

But there is one thing which this great and splendid Prussian army wants, that is, practice in real war. These brisk and richly dressed lieutenants who walk gaily up and down Berlin streets, I do not know how they would comport themselves in contest with the men who have seen Solferino, not to speak of the chances of meeting the men, French and English, who have encamped under the walls of Sevastopol. The Prussians have the most splendid uniform of any European army; they take their steps with great precision, they look brave and gallant, but they lack practice; and I do much fear that the beauty of their equipments and the regularity of their step would not carry the day, if they should come to close contest with Austria for the control of Germany.

The King of Prussia is still sick with a softening brain at Potsdam, and his brother is at the head of affairs as Prince-Regent. The change makes a good deal of difference in Prussian affairs, for the Prince-Regent is a liberal, progressive man, with no dread of revolutions, and under him everything is thriving and prosperous. The right of petition is a great right now: no reasonable petition is received which is not taken into serious consideration. The power which the people have in this way is not inconsiderable, and I can give you an illustration to show how it works. Last winter there was a great removal of burgomasters all over Germany, and everybody was surprised to see what a tumbling down of these old fixtures was everywhere going on. The secret was, that in almost all the places where there was civic corruption and mismanagement and municipal oppression, petitions had been sent up to the Chamber of Deputies, the character and standing of the petitioners had been most critically canvassed, and every burgomaster who had been found faulty had been supplanted by a more trustworthy man. This is a little specimen of the manner in which public affairs are now managed. The Prince makes, it is true, no violent and sudden changes; he is too considerate of his brother's feelings for that; but it is not too much to say that public affairs are now administered with an energy and prudence and care for the public weal worthy of the best days of Frederick William the Third. The King may recover and take the reins of power into his hands again, but it is not probable—the nature of his disease seems to preclude that; but even if he should, it cannot be for many years; but under the Prince-Regent, and doubtless under a successor who has Victoria's daughter for a wife, Prussia will throw off many of the things which now obscure her legislation.

My readers doubtless know the general character of the Prince-Regent. He is a military man, as Carlyle would say, "much given to soldiering." He is a very handsome man, and when he comes to be King, he will be the handsomest monarch in Europe, as a friend tells me who has seen all the crowned heads. I think he is looked upon with general admiration, for he is a liberal man, compared with his brother, the nominal King, and yet he does not pursue any course which can alienate his brother's affection, or the attachment of what would be called in England the High Tory party. Prussia has swayed back to be one of the most loyal of nations; and one can hardly believe that this people that will crowd in such a mass to see a little effeminate Count or Baron come out of a respectable mansion and step into a carriage, and lift their hats with such degraded humility when any one of royal blood goes by, is the same people that pressed into the cellars of the palace in 1848, and drank the costly wines at will, and made the King take off his hat to them, and drove the Prince-Regent to such sad extremity of despair that he slept two nights in an open corn-field near Hamburg, fearing for his life. His grandfather's uncle never would have done that. It must be that our Prince-Regent, though given to soldiering, is at heart something of a coward. Still, there is little doubt that he will make an able and popular king. His wife is a woman of lofty ambition, a religious woman of great strength of character, and very earnest to be queen. She and the present Queen have very little in common, and are in a state of alienation very alike to what we call a family quarrel. Religion is at the bottom of it—the present Queen being at heart a Catholic, and the Princess-Regent a most zealous Protestant. They hardly speak, except on state occasions, and as the King never receives company now, such occasions must be very rare. Of course the Queen is not an avowed Catholic—when she married the King she had to forswear her faith, but still it is well known that all her sympathies run that way. The young Prince, son of the Prince-Regent, and thus future King of Prussia, is a young fellow of no great energy, accomplished, easy, and intelligent, and that is about all. There does not seem to be in him, nor in the fat little Victoria of England, his wife, much of that *character* which makes a monarch great and a nation proud. The "baby" I have not seen. It is most too cold to take the future King of Prussia out airing, and so I can tell you little about him. If all parties live he will be the seventh King of Prussia bearing the name of Frederick William! And popular as that name is, yet the great man of Prussia, Vater Fritz, was simply Frederick.

GYASTICUTE.

MERE GOSSIP.

ENGLAND, Dec. 21, 1859.

A GREAT American institution is being naturalized in England. The rifle-armed men are springing up everywhere—oddly classed, and British enough in a particular sense. Brigades of lawyers, deadly enough; china companies (brittle) as at Worcester. Then dyeing and finishing companies (deadly) as at Leeds, and woolen-cloth companies. This will be a different combination from the rifle and cotton-bale companies of Old Hickory of New Orleans. There is a fair amount of nonsense put forth at the meetings for organization, also something of the other kind. Earl Stanhope, at a Kentish meeting, said:

"I take it that we are here animated by the most sincere love of peace; we are determined that we will never, without the most just cause, either suffer ourselves, or inflict upon others, the dire calamities of war. We will go further and say, that whatever influence we possess—whether as members of one or the other House of Parliament, or whether as electors of those who represent us in the one House of Parliament—we will use that influence decidedly to oppose—if it could be supposed to exist—any aggressive or encroaching spirit, or anything inconsistent with the sincere desire for the general tranquillity of Europe. But I say it is perfectly consistent with these sentiments to feel the necessity of a more extended system of national defense, and I would in no degree trace that necessity to any recent feelings, or any recent events. I ascribe it entirely to the complete change which has been produced in the system of warfare by the introduction of steam navigation."

Of another American institution there has been some talk and some feeling this week. The morning papers of the 17th announced the execution of John Brown. This was both a shock and a surprise; for the last mail had spoken decidedly of a reprieve. Reading the brief intimation *in the morning*, one said: "John Brown hung! Then the great idol of America, the Union, was hung with the same rope." This is mentioned here because in the evening came an American paper, *The Worcester Spy*, with sketches of Thanksgiving sermons, in one of which, by

The upper Thames was frozen four inches thick, which is a marvel. From Paris, and even from Lyons and Marseilles, accounts of frost, snow, and severe cold.

Henry Edward Fox, Lord Holland, died, after a short illness, at Naples, on the 18th inst. This title, so honored in connection with liberal principles and literature, is now extinct. The deceased peer was not quite fifty-eight. On the same day, and seven years younger, died the Right Hon. H. Fitzroy, formerly Under Secretary for the Home Department, Chairman of the Committees of the House of Commons, and President of the Board of Works in the present Ministry. He has been an able and useful public servant.

You will have observed the exchange of deaths between the Old and the New Country, and have seen and felt in it the strong and yet subtle chain of connection between the duality in unity of the peoples. WASHINGTON IRVING and THOMAS DE QUINCEY: the immortal historian of New York, and biographer of GEORGE WASHINGTON, and the not soon to be forgotten OPIUM-EATER: men of genius both, but how different! It is strange to think of the Greek-minded, unbalanced, and, as he thought, friendless youth, Thomas De Quincey, as in these streets, fifty years since:—and so thinking to remember W. S. Landor, also here, before then, and he now the last man of the men of past generations. Due honors have been rendered to your, and our, WASHINGTON IRVING: a painful, but yet skillful piece of mental and moral anatomy of De Quincey, appeared in the *Daily News*; which had no signature nor needed any to indicate Harriet Martineau as the operator. W.

WHAT MAKES THE GREAT STATUE?

THE good teacher strives always to guard his pupil against himself; against over-influence. In all criticism we seek to deliver the reader to his own sincerest perception, not displace it with ours. Of all who visit the statue, no two see quite the same object, or reach quite the same qualities in the common object. In giving account of the statue, how shall we do justice to all these earnest impressions? The Greek Slave of Powers draws sonnets of admiration from Mrs. Browning, yet now it is steadily falling in the public estimate. Many writers of less authority, yet able to write with fluency and something not unlike force, are busy about the Venus of Page and the White Captive. If their verse is slightly rhetorical, we cannot doubt that their admiration is sincere.

Consider from how many points of view we may look on such a work. The silence and shadow of a gallery or exhibition-room is impressive. The nudity of the figure is a sort of superiority. Only an earnest intention, it would seem, could so transcend our conventional proprieties as to reject drapery and the sentiment which vails the form. Again, the beauty of the human form is a novelty to most eyes. Nothing but decided deformity or degradation can sink the mere figure below the level of our admiration. We are once more affected by the story which our obliging showman has printed to explain the situation, (not explained it seems by the work,) and very probably we go away stimulated, thoughtful, sympathetic, without having asked the first question, which is, of course, what manner of womanhood have we seen? What is the habit, the motive and life, embodied in this form?

For it is not every girl whose misfortune can become a worthy study for us. It is not a falling into straits that interests, but the attitude of the soul before them. And again, it is not the passing expression which fastens us in deep sympathy, but behind that, some indication of the constant character of our heroine. The act of the hour is only some descent, and we must be admitted to the elevation from which such an act is easy, is necessary. In great natures great deeds are involved. They are like faith behind works, and some sign must be given of permanent purity and magnanimity, or the act seems unsustained. There must be immense vitality to indorse or make probable the act. All that is named dramatic in action fails without this support

The Virgins of Murillo are commonplace women caught up for the moment into a genuine ecstacy; their faces are thoroughly illuminated; their expression is nothing less than rapture; yet we cannot be permanently interested in them, for the expression is not their habit, while those of Raphael burn with no flash, but a steady flame. In every face is a record of years of tenderness and elevation. These women are lifted into momentary beauty, those into steadfast and eternal loveliness. The rapture is but another passion. The beauty on which we feed and are sustained is character; a central and persistent quality which never ebbs; a grace which is perpetual renewal, and from which, if we are esthetic converts, we shall feel that there can be no falling away.

The experienced student goes, therefore, straight to this center and asks, "What vigor and hight of humanity is here?" But if we could lift the crowd to this question, there would still be no agreement. The spirit more luminous than mine is for me an angel, and on the same life one observer must look up, another must look down. If your standard of womanhood is that of the street and parlor, you look up to the White Captive, and the Venus of Page, leaving out of view all questions of form.

But the most intelligent student from his standpoint will look on form itself with a more demanding eye. He has considered what is perfection in a form, has made comparisons. He rejects all luxury, all evidence of sensual pleasure in the handling. The body itself which carries a pure soul is converted to flame. Energy is purity, firmness; inclines from adipose to fiber. The voluptuous is so much physical degradation; and while the Venus was cold in motive, so far as we regard the form, the works of Palmer have been always sensuous to the very border or beyond the border of sensuality. There is distinct emphasis of flesh as flesh, and sense as sense.

This habit of the sculptor working up from the body to the life, not down from life to form, controls treatment. Visitors in Mr. Palmer's studio have seen the foot of the Venus de Medici set, to challenge comparison, beside that of the White Captive. But the Venus, though not morally an ideal work, is a whole, and the foot is nothing when amputated. The statue is a form of grace, a harmony of members. It is not detail of organization which the artist sought to emphasize; but the radiation of motive, of feminine feeling through the entire figure. This delight in life even physical, in the animating principle which pervades, not the lovely members pervaded, makes the grand style of the masters. It seems cold to all who fasten in delicious particulars, in the molding of a dimpled hand or chin or shoulder; but it is a great advance toward the last excellence which makes this entire semi-physical the vehicle of moral and spiritual force.

It is of the first importance to cherish, not check a sincere admiration. Only through it can the pupil advance to higher demands; and if a work is popular, if it fills the public eye and mind, it has an educating work to do. If *The Atlantic Monthly* is raised to enthusiasm by the statue, it must be at least a stepping-stone in our art culture, Yet *The Atlantic* has given the *coup de grace* to the reputation of Powers, by narrowing his power to a speciality, and that "reporting more accurately than any other recent artist the physical facts of the individual face." "Reporting," not interpreting. Art lies wholly above that reporting. The portraiture of Powers, so far as we have seen it, is that of an accurate eye and hand—good mechanics alone. The Greek Slave is not nobly modeled. It is an individual figure, and not animated by controlling motive, not swayed or poised by feeling, but merely in an attitude. We have yet no sculpture that can be said to have grown from within. The Venus de Medici springs from vital impulse, though not the highest. Having life, it is a harmonized, generalized, subordinated form. It is felt as action, its attitude as motion, and the omission of particulars is matter of feeling, which gives emphasis to the largest traits by dropping the least.

If a noble treatment of the figure is yet wanting in our art, much more is heroic character. We have so far fallen below the Greeks that their prime excellence, their broad generalization of form, appears demerit to the lovers of literal imitation, who make every day some new discovery of ignorance in the antique. After generations of corseting the abdomen has fallen, and we find the navel of the Venus too high; or we thicken the eyelid to get shadow and a picturesque effect. We shall not complain of the nude when we see a grand handling and feeling of the form, but medieval Italy has taught us to look for a motive which would have lifted the very Greek art to new levels of excellence; would have put the body more completely under foot of the soul. Nothing now can meet the demand of the best minds and remain "a joy for ever," except the beauty which is important into a form from supernatural sources. "We ask of the book," says Emerson, "how much water does it draw?" We must ask of the statue how much water of womanhood does it draw? Go from it to the Maddelena Strezzi Doni of Raphael, or his head in wax at Lille, or to the Marie Antoinette of De La Roche. Besides these, is it a renewing presence? If so, it will be; if not, it will not be a permanent power.

The White Captive has this advantage over the Greek Slave in expression, that it is generally felt to be equal to the situation. In other words, it has feeling, and is not wholly abstract; is not an imitation of the antique repose. It has thus a humanity which may be approached, and is not a stick or a stone. Without pressing a dogmatic judgment on the statue, we beg the intelligent student to make his first and last demand above the level of newspaper and magazine admiration; to treat the statue as he would the new acquaintance, whether in life or fiction; and ask not, is it a pretty and luxurious, nor yet, is it an excited and indignant, but is it a commanding, inspiring woman? Would she be a power under the disfigurement of our barbarous female costume and in the common circumstance of life? Would she be great if she had come in with you to the gallery, and if so, how great? Twenty years will put every statue on that basis. Why not put it on that basis now, and abolish the foolish raptures of our connoisseurs, whose praise, for lack of understanding, is the last disgrace; who magnify every quality that should be subordinated, and infallibly stick their superlative where the artist is weak, and drag down the work to the level of their demand.

This statue is surely not so bad as its admirers would have us believe. We are not quite left to be "touched by her predicament," or to admire the work for "simplicity of idea," "personality," "humanness of feeling," and "manipulation," the catalogue of merits given by the critic of *The Atlantic Monthly*.

By what lies above all these, a statue must live or die. Instead of judgment, can we not provoke discussion of the great question, what to seek and how to see? B. B.

Religious Intelligence.

CONGREGATIONAL.

MAINE—BANGOR SEMINARY.—Rev. Dr. Pond, in a communication on behalf of Bangor Theological Seminary to the Maine churches, addressed through *The Christian Mirror*, says that institution was never so prosperous as at the present time, having more students than has been usual at this season of the year.

VERMONT—WILLISTON.—A council was called, Jan. 3d, to consider the request of the pastor, A. D. Barber, for a dismission from his charge, on the ground of ill health. He had been unwell for many months, but had remained with his people, hoping to recover his usual strength. In this hope he had been disappointed, and was at present wholly unable to perform the duties of the pastorate. He was compelled, therefore, to ask for a dismission. After a careful deliberation the premises, the council advised the dismission; expressing also their fraternal sympathy with the church, and their Christian confidence and kind wishes toward Mr. Barber. They also cordially commend him to the churches of our Lord, as an able, devoted, and successful minister of the Gospel. T. J. H., Scribe.

EAST BERKSHIRE.—The Congregational church and society of East Berkshire, though without a pastor, having remodeled and greatly improved their house of worship, it was dedicated on Thursday, Nov. 3, 1859, at 11 A.M. Invocation and Reading of Scriptures, Rev. L. S. French, Franklin; Introductory Prayer, Rev. S. Paine, Montgomery; Sermon, from John iv. 23 and 24, Rev. J. E. Rankin, St. Albans; Dedicatory Prayer, Rev. C. H. Kent, Enosburg; Benediction, Rev Mr. Rankin.

The day was bleak and squally, but the tasteful and inviting house was filled, and everything conspired to make the occasion a solemn and profitable one. The members of this church, though few in number, are united and active, as this event sufficiently indicates. Long may their shapely structure adorn the banks of the Missisquoi, and in it may many souls be born to God!—*Chron.*

GLOVER.—Mr. Sidney K. B. Perkins was ordained pastor of the Congregational church in this place, Jan. 11, 1860. Sermon by his father, Rev. Jonas Perkins of Braintree, Mass. Mr. Perkins is a graduate of the Bangor Theological Seminary, Maine. Z. B.

MASSACHUSETTS—SUTTON.—Rev. A. Decatur Spalter, the late pastor of St. John's (Episcopal) church in Wilkinsonville, who was excluded from the pulpit of that church by the Bishop, because he exchanged pulpits with clergymen of other evangelical denominations, united with the Brookfield Association of Congregational Ministers on the 3d inst. We bespeak for him a cordial welcome from all his Congregational brethren.—*Cor. of Congregationalist.*

PITTSFIELD.—Rev. Dr. Humphrey has obtained in the First Congregational society at Pittsfield subscriptions to the amount of $1,000 as a donation to the South Congregational society, toward the expense of re-erecting the steeple of their church, blown down last winter. Z. M. Crane of Dalton has also given $30 to the same object, and Daniel Bodurtha of Hudson, N. Y., $10.—*Springfield Repub.*

CONNECTICUT.—Revs. W. B. Lee and J. S. Judd have remonstrated against the action of the New Haven West Association, Ct., for licensing, as preachers, four Yale students, Fiske, P. Brewer, James M. Whiton, Wilder Smith, and Solomon J. Douglass. Alleged unsoundness was the ground of the protest.—*Cong.*

We trust there is not a congregation in New England which would reject the services of a candidate otherwise acceptable, in consequence of the jealousies of Messrs. Lee and Judd.

NEW YORK—MORRISANIA.—A council convened by letters missive in the chapel of the Congregational church of Morrisania, on the afternoon of Jan 11, 1860, for the ordination of Mr. Elijah S. Fairchild as pastor of said church.

Rev. Dr. Thompson was chosen moderator, and Rev. S. Bourne, Jr., scribe.

The candidate having satisfied the council in regard to his church-membership and licensure to preach the Gospel, was then examined in theological knowledge, doctrinal views, and Christian experience.

The installing services in the evening were as follows: Reading of the Scriptures and Prayer by Rev. Dr. Thompson; Sermon by Rev. E. R. Fairchild, D.D.; Ordaining Prayer by Rev. Joel Mann; Right Hand of Fellowship by Rev. S. Bourne; Charge to Pastor and People by Rev. Dr. Thompson.

The services were interesting, and, in spite of the unpropitious state of the weather, and the almost impassable state of the streets, a fair audience were assembled, who expressed their gratification both by their earnest attention during the exercises, and their mutual congratulations at the close.

The new pastor enters upon his work with the warm wishes of a large circle of friends, and the hearty co-operation of a united congregation. He finds the work of the former faithful pastor, Rev. C. O. Reynolds, a solid foundation in the character of the church on which to commence a successful ministry. S. B.

MICHIGAN—WAYLAND.—By invitation of a number of citizens residing in the township of Wayland, an ecclesiastical council convened near Chambers's tavern, on the plank road in Wayland, January 5th. Six churches were represented. Rev. James McKay, who has had the pastoral care of the churches in Dorr and Hopkins, with which most of the brethren who have desired the establishment of a church in Wayland have been connected, made a full statement of the reasons by which they had been actuated.

This is a central point, and there is a growing population who desire religious privileges; it is more easy of access to all that propose the new organization than is Dorr and Hopkins. The people here have a mind to work; there are ready hands and willing hearts. Besides, they have received from Ezra Kellogg, Esq., of Kalamazoo, a liberal grant of land, lumber, and money toward the speedy erection of a house of worship. A copy of Articles of Faith, as drawn up and subscribed to by these brethren, was then submitted to the council and approbated. The public services were held in the following order: Prayer by Rev. Thos. Jones of Galesburg; Sermon by Rev. S. S. N. Greeley of Grand Rapids; Recognition of the Church by Rev. E. Taylor of Kalamazoo. A candidate for admission to the church in union with the Presbyterian by Rev. Mr. Taylor, after which Nathan Briggs, Esq., was set apart to the office of Deacon, with the laying on of hands and prayer by Rev. Mr. Jones of Galesburg. The Lord's Supper was then administered, after which the council was dissolved.

OHIO—WINDHAM.—The Congregational church of Windham, having given a call to Rev. Jas. Shaw of Newburg, invited a council to meet on the 2d and 3d inst., to install him. Council met at 2 o'clock, and was organized by appointing Dr. Aiken of the First Presbyterian church, Cleveland, Moderator, and Rev. B. F. Sharp of Independence, Scribe. The preliminary business being disposed of, the council, led by the Moderator, proceeded to examine the candidate on his personal religious experience, his views on entering the ministry, on natural and revealed theology, inspiration, etc. The examination was the best sustained one that we ever attended.

The exercises were brief, and their brevity was not the only good thing about them. Reading of the Scriptures, Rev. Benj. F. Sharp; Prayer, Rev. Wm. H. Goodrich; Sermon, Dr. Aiken; Installing Prayer, Rev. Wm. Potter; Right Hand of Fellowship, Rev. L. B. Wilson; Charge to the Pastor, Rev. J. B. Bittinger; Charge to the People, Rev. Mr. Darling; Benediction, Pastor.

We feel as if an occasion altogether so pleasant should not be passed by without something more than this official notice, and therefore we add a few other items.

Windham is not so much an emigration as a transplantation from Massachusetts, from Becket among the Berkshire Hills. The place, the people, their appearance, manners, etc., are the strongest and best representation of New England that we ever found out of New England. The long line of horse-sheds in the rear of the church, the well-painted houses, the pleasant distance from the front-door to the front-gate, all are there. We take pleasure in commending the liberal and glad hospitality with which the members of council were received. The people "brought us on our way" going and coming. They seemed glad to have a minister put over them, though it was but a few months since Mr. Wilson had left them. Their gladness was manifest in the large attendance upon the doings of council, the full evening prayer-meeting, and the crowded audience at the installation exercises, and this, too, in the face of a cold, dreary snow-storm. In truth, we found it good to be at Windham. Everybody seemed to show the same feelings; and the whole secret of the joy is in these words of a new convert to his former pastor, "The Spirit of the Lord is in Windham." It is even so, and already a number of converts are ready to welcome their new pastor, by the best of all news, and the strongest of all encouragements: We have chosen Christ, and we mean to live for him.—*Central Ch. Herald.*

ILLINOIS—GALESBURG.—The First Orthodox Congregational church of Galesburg have extended a unanimous invitation to Rev. Lucius E. Barnard to succeed President Blanchard as their pastor, and he has signified his acceptance, and will enter immediately on the work in that flourishing field. The salary is $1,000.

BEVERLY.—A Congregational church of seventeen members was organized in Beverly, (Adams co.,) on Tuesday, Dec. 27th. Sermon by Rev. S. H. Emery, Quincy, Ill.; other exercises by Rev. Messrs. Leach, Coltrine, Hawley, and Williams. Another new field is thus opened for the promulgation of the faith of the primitive N. E. church, and for the spread of the Gospel here in the vast West.—*Cor. of Congregationalist.*

WISCONSIN—EAU CLAIRE.—The new Congregational church of Eau Claire city was dedicated to the worship of Almighty God on Monday evening, Dec. 29, 1859. Invocation and Reading of the Scriptures by Rev. W. W. McNair of the Presbyterian church east side of the river; Prayer by Rev. Mr. Anderson of the Methodist church; Sermon by Rev. J. C. Sherwin of La Crosse; Dedicatory Prayer by Rev. A. Kidder, officiating pastor. The music of the choir was excellent, and all the services well sustained. This is the fruits of the Home Missionary Society and of the Congregational Union Church-Building Fund. What was a wilderness three years ago has been made to bud and blossom as the rose. The house is 40 feet by 64, neatly finished, and furnished with accommodation for 300 persons, and free from debt. A. K.

MINNESOTA—CANNON CITY.—Rev. B. F. Haviland was ordained to the Gospel ministry at Cannon City, Dec. 21st, by council called for that purpose. Sermon, Rev. G. R. Barnes of Cannon Falls; Charge, Rev. L. Armsby of Farribault; Ordaining Prayer and Right Hand of Fellowship, Rev. R. Hall of Point Douglass.

SOUTH CAROLINA—CHARLESTON.—Rev. T. O. Rice, who has been supplying the pulpit of the Circular church in Charleston, S. C., for some months, is now on a short visit to Massachusetts, with the design of returning immediately to that city, to take permanent charge of the society with which he has been laboring. Many will, undoubtedly, be surprised to learn that this is a Congregational church, but such is the fact. There is a large colored element in the congregation.

CALIFORNIA—SANTA ROSA.—Rev. Thomas Frazer, who arrived in the state six or eight weeks ago, has located for the present in Santa Rosa, the county seat of Sonoma county.

SACRAMENTO.—We are happy to learn of an increasing attendance on public worship in the Congregational church of Sacramento. Rev. E. G. Beckwith is laboring with great acceptance, and we hear there are some indications of religious interest in his congregation.

SHASTA.—The citizens of Shasta have recently given a call to Rev. M. Kellogg to become their minister. They have just completed a fine church-edifice, and are anxious to obtain a preacher to occupy it. We hope they will not long be without one, though we regret that it is not in the power of Bro. Kellogg to accept their call.

OAKLAND COLLEGE.—We congratulate the friends and patrons of the college school in Oakland on the recent appointment by the Trustees of Rev. W. Brayton as Principal of that institution. The experience, as well as the ability, urbanity, and scholarship which the new Principal brings to his aid in the discharge of the duties of his important position, will inspire that confidence which will secure increased patronage and success to the school. That he will prove worthy of his popular and able predecessor, we have no doubt; neither do we fear to predict that the homelike, social influence of his accomplished lady, as the presiding spirit of the college mansion, will well comport with the intellectual discipline of the school-room.—*Pacific.*

PRESBYTERIAN.

REVIVAL AT WEEDSPORT, N. Y.—The Lord is pouring his Spirit upon my people. For a year past we have been looking unto God for this great blessing, and now our hearts are filled with praise and thanksgiving. All classes are affected, and an unusual number of heads of families have already professed submission to the Savior; old and young are moved by the Spirit, and large numbers attend upon the preached Word. The church have received a great blessing, and they are mowed almost as one man before the Lord. The work seems to be increasing in interest daily. To God be all the glory, is the sentiment of every heart. I am assisted in my labors by Rev. J. Burchard.

GEO. W. WARNER, Pastor.

REVIVAL AT HARTSVILLE.—We are informed that there has been a precious revival in the New-School church and congregation in Hartsville, Pa. This is the church of which Rev. William Tennant was pastor, and where he died more than one hundred years ago. The church have engaged in many precious revivals since his day. Rev. O. Parker assisted Mr. Turner, the present pastor, in his recent effort. Mr. Parker has returned to the state of New York, where he is engaged in a very hopeful effort with the united churches in Sherburn, with prospects for a wide-spread revival through the whole Chenango Valley.—COM.

CHURCH-EXTENSION FOR MISSOURI.—Rev. T. Hill, Secretary of the Missouri Home Missionary Society and Exploring Agent of the Church-Extension Committee for that state, was recently requested by that Society to visit the East and confer with the friends of our Church in relation to the missionary work in Missouri. He made statements to the Church-Extension Committee, at their recent meeting, which were of much interest, and after full consideration the Committee voted unanimously "that they deeply sympathize with our Missouri brethren, and that it is their opinion that not less than $2,500 would be appropriated to the churches in that state during the year ending Dec. 31, 1860, provided the churches will furnish the Committee with the means of doing so, it being understood that one-half of this sum is expected to be raised by the churches in Missouri."—*Am. Presb.*

MARYVILLE COLLEGE.—We understand that Maryville College is in a better condition as to the class of students attending this session than it has been for some years. That is, there is a much larger proportion of students in the college classes proper, and fewer boys in the Preparatory Department than heretofore. Only let money be contributed, buildings erected, professorships endowed, the number of teachers increased, and the institution furnished with library and apparatus, and there will be no lack of students. We are confident a flourishing college will grow up.—*Presb. Witness.*

SYNODICAL AGENT.—We are happy to state that the Permanent Committee on Education for the Ministry, appointed more than a year ago by the Synod of New York and New Jersey, to obtain pecuniary aid for candidates for the ministry within their bounds, have procured the services of Rev. J. M. Sherwood as their Secretary in place of Rev. Mr. Gallagher, whose duties as General Secretary of Union Theological Seminary oblige him to retire.—*Evan.*

CINCINNATI.—The Presbytery of Cincinnati, at an adjourned meeting on Tuesday, 15th inst., dissolved the pastoral relation between Rev. S. C. Logan and the Fifth Presbyterian church of this city, at the joint request of pastor and people.—*Presbyter.*

OPENING OF THE PRESBYTERIAN CHURCH, BOSTON.—The First Presbyterian (Old-School) church of this city, heretofore worshiping in the Melonaon, yesterday entered the church at the corner of Beach street and Harrison avenue, recently purchased of the Thirteenth Congregational society. Services were held in the forenoon, afternoon, and evening, and on each occasion the church was well filled. In the afternoon, Rev. Dr. Blagden of the Old South church preached upon the trinity and the unity of the Church, notwithstanding the sects into which it is divided.—*Traveller, 9th.*

The Traveller says of this enterprise:

"Mr. Magill preached in this city as pastor for the first time on the 10th of July last. He is the first pastor of the General Assembly of the Presbyterian Church (Old-School) which has been settled in Boston. So far he has succeeded with singular rapidity. Beginning in the Melonaon, Tremont Temple, five months ago, he now takes possession of one of the most splendid churches in the United States. It will be remembered that Rev. Mr. Coolidge, who recanted Unitarianism, was formerly pastor of the Thirteenth Congregational society, which worshiped in this edifice."

A correspondent of the same paper says:

"The Presbyterian church on Meridian street, Second Ward, was in connection with that body several months previous to the above society; and their present pastor, Rev. H. H. Johnson, began his labors in Boston nearly three years previous to the coming of the present pastor of the society in the Coolidge church, which society was formerly known as the Knox church. If we are correctly informed, the body of people that have just moved into the Coolidge church, *is not even yet an organized church*, according to the requirements of the General Assembly Presbyterian Church government. In view of the above facts, and others that might be mentioned, they cannot lay claim to the name they have assumed, of the "*First* Presbyterian church," which name, we understand, is claimed by the church on Meridian street."

METHODIST.

SOUTHERN BISHOPS.—A paragraph in a Southern exchange says that, with the exception of Bishop Early, not one of the Southern Methodist bishops is capable at this time of doing effective work. Bishops Soule and Andrew are feeble through age; Bishop Paine from the fracture of several ribs; Bishop Pierce from sickness contracted by Californio exposure and labor; and Bishop Kavanagh from a long protracted spell of illness.

CALIFORNIA.—The M. E. Church, South, have determined to build a college at Cacheville, Yolo county, and have subscribed nearly $10,000 at one meeting held to determine on the location.

THE VIRGINIA EXCITEMENT.—According to *The Petersburg Intelligencer* and *Richmond Dispatch*, the great terror in Virginia is telling against the few societies connected with the Methodist Episcopal Church in that state. It is said that ten societies in Jefferson county have already gone over to the Church South.

CHURCH-MUSIC.—*The Baltimore Christian Advocate* broaches the following opinion: "We do not think that it is the voice of the African that gives the character to the singing of our colored congregations. Few of them have voices which we would like to hear singly, and their intonation is as nasal and disagreeable as that of other uncultivated singers. They do not keep time better than whites. But the charm of their singing is that they sing heartily, carelessly, with entire *abandon*. The whole of them, from the gray-headed to the little child, sing with all their might, and having the love of melody common to us all, unimpaired by artificial taste, they select plaintive airs."

We differ with our Baltimore contemporary. The voice of the African is certainly, by nature, vastly superior to the voice of the white person in all the elements of richness, pathos, and melody.—*West. Ch. Advocate.*

EPISCOPAL.

THE SEMINARY.—The General Episcopal Theological Seminary at New York numbers fifty-seven students. Twenty-nine entered this term, of which all but four are from the Diocese of New York. The Seminary, therefore, is "general" only in name.

A CONVERT.—The Bishop of Rhode Island held an ordination in Grace church, Providence, on the morning of Advent Sunday, when he admitted Mr. Josiah P. Tustin, late a member of the Baptist denomination, to the Holy Order of Deacons. Mr. Tustin was for several years the pastor of the Baptist church in Warren, R. I. He subsequently removed to the South, and within the last year has changed his ecclesiastical relations, and is now a minister in the Episcopal Church. He was confirmed last summer by Bishop Alonzo Potter in the city of Rome. He was a prominent preacher in the denomination which he has left.

UNITARIAN.

ABANDONMENT OF THE MINISTRY.—A Philadelphia correspondent of *The Congregationalist* says: "It is but a day or two since I heard Rev. J. H. Jones, D.D., say he was a native of Connecticut and a graduate of Harvard College—that eight of his classmates had entered the ministry—three of them had been ordained over rich and large societies in two of our largest cities, and all the *eight* had now relinquished the ministry; three of them were dead, and the other five were now men of high standing in the world of letters and politics. I ought to add, said he, they were all Unitarians."

BRIGHTON, ENGLAND.—The Unitarian congregation at Brighton have unanimously elected Rev. Robert Ainslie to be their pastor. Mr. Ainslie was formerly a distinguished minister of the Independent denomination, and was first introduced to the attention of Unitarians as a warm but candid opponent at some of the lectures delivered on behalf of the London District Society at Chelsea, about eight years ago.—*London Inquirer.*

MISCELLANEOUS.

ITALY.—Full religious liberty for all Protestants has been proclaimed by the legislative assemblies of Parma, Modena, Tuscany, and the Legation. Naples, Venetia, and the Papal States remain now the only Italian States in which the free organization of Protestant congregations is still forbidden or impeded. At Florence the Italian service, began by Mr. Malan, late Moderator of the Waldensian Church, has been regularly continued. Father Savazzi has recommenced preaching in Bologna. In Milan the necessary arrangements have been made for the establishment of a Waldensian church.

OUT OF DEBT.—The American Baptist Missionary Union announces itself clear of debt. It needs $50,000 to meet the expenses of the next three months, and the Baptist community will undoubtedly be stimulated by the successful management of their mission funds to a new and enlarged liberality. The Union has now an opportunity to demonstrate the soundness of the policy of keeping its expenses within its income, and unless we are deficient in human nature, it will be found the most productive policy.

REV. MR. GUINNESS.—The labors of this good man still are continued in the Calvinist churches, it is reported, with considerable success. Crowds attend upon his ministry, and it was remarked the other day, in the noon meeting, that about one hundred have professed conversion through his preaching. Rev. Dr. Wiley's church on Broad street is the scene of his present labors, although he occasionally preaches for some other churches of the same family. It is said that he will continue in our city for some time longer.

SLAVERY.—The prize of $100 offered by the Church Anti-Slavery Society for the best tract showing that the Bible gives no support or allowance to chattel slavery, has been awarded to Isaac Allen of Oberlin, Ohio. Another prize of the same amount is offered for a tract on the question, "How shall Northern Christians and churches absolve themselves from all responsible connection with slavery?"

MINISTERIAL AND CHURCH REGISTER.

Changes.

AMBLER—Rev. J. V. Ambler, agent of the American and Foreign Bible Society, has resigned, to commence labor as agent of the American Baptist Home Mission Society.

ASHLEY—Rev. Dr. Ashley of Buffalo has received a call to the rectorship of St. Paul's church, Milwaukee, and there is a strong probability of his acceptance.

AYER—Rev. Adams Ayer asked a dismission as colleague with Rev. Dr. Crosby of Charlestown, N. H.

BARTOW—Rev. Mr. Bartow, recently of New Jersey, has accepted the charge of the church of Our Savior, in the lower part of the city. We welcome him to our midst, and trust he may build up the parish, and find his labors blessed by the Lord.—*Ep. Record.*

BEADLE—Rev. Mr. Beadle of the Pearl-st. church, Hartford, Ct., writes under date of Dec. 8th, from Havana, that his health is improving.

BLANCHARD—Rev. Dr. Blanchard's society commemorated the completion of the thirtieth year of their pastor's ministry in Lowell, last week, by a delightful festival in Huntington Hall.

BRAGG—Rev. Jesse K. Bragg was dismissed from the Evangelical church in South Brookfield, on the 3d inst., the society paying him his salary for three months in advance.

BRAYTON—Rev. J. H. Brayton has been appointed Principal of the College School at Oakland, California.

BRODNAX—Rev. W. M. A. Brodnax of Amboy, Ill., has received a call from the church in Demopolis, Ala.

BYERS—Rev. R. H. Byers of Houston, Texas, has resigned his pastoral charge, and accepted the appointment of Financial Agent in Austin College.

CAMPBELL—The Presbyterian church of Sandusky, O., has elected Rev. T. C. Campbell, a recent graduate of the Allegheny Seminary, and son of the missionary Campbell of India.

CAROTHERS—Rev. A. G. Carothers of Washington City has been compelled by the failure of his health to take a temporary leave of his church, to spend a few months, at least, still further south.

CASE—Rev. D. Case, who had just organized a flourishing school for young ladies of Salem, Ala., has been expelled and his school broken up. He is a Northern man, but not an Abolitionist.

CHAMBERLAIN—Rev. Nathan H. Chamberlain of Canton, Mass., has received a unanimous call for the First Unitarian society in Baltimore, as successor of the late Rev. Dr. Burnap.

COOK—Rev. George Cook, formerly pastor at North Amherst, is about to open a private school for ladies, in the "Sellen House," in Amherst.

COONS—Rev. G. W. Coons, in consequence of continued feeble health, has again been forced to resign the charge of the church in Augusta, Ky.

DASHIELL—Rev. T. G. Dashiell has resigned the charge of Cople parish, in Westmoreland county, and accepted an invitation to be assistant minister of St. James' church, Richmond.

DAVIES—Rev. J. Le Roy Davies, late of Coates' Tavern, South Carolina, has removed to Augusta, Jackson county, Arkansas.

DOD—Rev. Wm. A. Dod, D.D., has been elected rector of Trinity church, Princeton, N. J.

EPPES—Rev. W. E. Eppes has received and accepted a call to his former parish, Monticello, Florida.

FELLOWS—Rev. S. H. Fellows, late stated supply at West Durham, Greene county, N. Y., has removed to Wawregan, Central Village, Ct.

FOLWELL—Rev. J. N. Folwell, late of Somerville, N. J., has become the pastor of the Bethany Baptist church, a new interest on the corner of Second avenue and Fifty-seventh street, of this city.

FULLER—Rev. Arthur B. Fuller, recently of Boston, has accepted the pastorate of the First Unitarian church at Watertown.

GANGOOLY—Mr. J. C. Gangooly has removed from Medfield to Boston, Mass.

GATES—Rev. C. Gates has received and accepted a call from the churches of Minisink and Sandyston, N. J. He succeeds Rev. D. A. Jones.

HUBBARD—Rev. H. G. Hubbard, late of Milford, Mass., has accepted a call from the Baptist church in Bristol, Rhode Island.

JOHNSON—Mr. Herrick Johnson of Buffalo, a licentiate in the Theological Seminary at Auburn, has received and accepted a call as co-pastor of the First Presbyterian church, Troy, (Dr. Beman's.)

KELLOGG—Rev. M. Kellogg has been called to the Congregational church at Shasta, Cal.

LEEDS—Rev. S. P. Leeds has accepted the unanimous invitation of the First Presbyterian church of Stamford, Ct., to supply their pulpit during their pastor's absence in Europe.

LEWIS—Rev. Dr. Lewis, rector of the Church of the Holy Trinity, Brooklyn, tendered his resignation to the vestry a few days since. The resignation has been accepted.

LOOMIS—Rev. Henry Loomis, Jr., recently settled over the Evangelical church in Globe Village, Mass., was dismissed on the 26th ult., on account of the failure of health.

LINSLEY—The First Congregational church and society of Southport, Ct., have extended a call to Rev. Charles E. Linsley of New Rochelle, son of Rev. Dr. Linsley of Greenwich, to become their pastor.

MILLER—Rev. W. L. Miller, one of the editors of *The North Carolina Presbyterian*, has retired from his post, on account of the health of his family.

MORGAN—Rev. Charles Morgan of Geneva, Wis., has accepted a unanimous call to the Congregational church in East Troy, Wis.

MORSE—Rev. B. C. Morse has resigned his agency for the Publication Society, with the design of re-entering the pastoral work.

NEWELL—Rev. Wm. W. Newell, D.D., of Syracuse, has accepted a call to the Allen-street Presbyterian church in this city, and will enter upon his labors there next Sabbath.

NILES—Rev. Henry E. Niles removed from Angelica, N. Y., to St. Louis. Post-office, box 792.

NIXON—Rev. J. H. Nixon has been compelled, by the failure of his health, to ask a dismission from his church in Cambridge, Washington county, N. Y. He will seek a more Southern clime.

NOAKES—Rev. Benj. T. Noakes of Elyria, O., has been called to the rectorship of Harcourt Parish, Gambier, O.

NOYES—Mr. Charles Noyes, a graduate of the Cambridge Divinity School, was on the 5th inst. ordained as pastor of the First Congregational church and society in Brighton.

ROBINSON—Rev. E. T. Robinson of Rochester, N. Y., has accepted the call tendered him by the members of the Ninth-st. Baptist church, Cincinnati. His father, now Prof. Robinson of the Baptist Seminary at Rochester, was formerly a pastor in Cincinnati.

RYAN—Rev. G. W. Ryan has accepted the call to become pastor of the Baptist church, West Townsend, Mass., lately under the pastoral care of Rev. A. E. Battelle.

SMITH—Mr. William B. Smith of Grafton was ordained pastor of the Unitarian society in Fall River, on Thursday, Jan. 12th. Sermon by Rev. George W. Briggs, D.D., of Salem.

SMITH—Rev. W. A. Smith of Orford, N. H., has received a unanimous call from the Congregational church in Littleton, N. H.

STAATS—Rev. Henry T. Staats has accepted the unanimous call of the Congregational church and society at Flushing, L. I.

STRONG—The Congregational church in Gorham has invited Rev. S. C. Strong, grandson of Gov. Strong of Northampton, Mass., to that charge.

THOMPSON—Rev. Dr. Thompsom of the First church, Buffalo, intimated to his congregation last Sunday the possibility of his removal to Cincinnati, should the change be deemed necessary for the health of his family.

WALTON—Rev. J. W. Walton of North Adams has received a $1,200 call to the pastorate of a Congregational church at Rockford, Ill.

WASHBURN—Rev. George T. Washburn and wife sailed from Boston Jan. 2d in the ship Goddess, bound for Madras. They are destined to the Madura Mission, S. India. Mr. W. was a graduate of Williams College 1855, of Andover 1858.

Literary Record.

BOOKS RECEIVED.

ENCYCLOPEDIA—"The New American Encyclopedia; a Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana." Volume VIII. Fugger—Haynau. Published by Appleton & Co.

COOPER—"The Sea Lions; or, The Lost Sealers." By J. Fenimore Cooper, with illustrations by Darley. Townsend's Edition of Cooper's Works complete. 8vo, pp. 490. Published by W. A. Townsend & Co.

RUDOLF STIER—"The Words of the Risen Savior, and Commentary on the Epistle of St. James." By Rudolf Stier, D.D., Pastor of Schkendiz. Translated from the German by Rev. W. B. Pope of Manchester. 8vo, pp. 501. Published by Smith, English & Co., Philadelphia, and Sheldon & Co., New York.

SAWYER—"Hints at American Whims and Hints for Home Uses." By Frederic W. Sawyer, author of a "Plea for Amusements." 12mo, pp. 274. Published by Walker, Wise & Co., Boston.

MELODEON—"New Method for the Melodeon, Harmonium, and other Instruments of the Organ class." Taken mainly from Zundel's Melodeon Instructor. Also, a collection of popular songs and psalm tunes. 4to, pp. 88. Published by Oliver Ditson & Co., Boston.

SKEPTIC—"The Female Skeptic; or, Faith Triumphant." 12mo, pp. 149. R. M. De Witt, publisher, 160 Nassau st.

CHRISTI

THE INDEPENDENT.

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The Independent.

NEW YORK, JANUARY 19, 1860.

TO OUR SUBSCRIBERS.

Since the 1st of January we have received, exclusive of renewals, nearly **1,900** NEW SUBSCRIBERS, and this increase to our list has been effected mainly through the active interest of our readers, for which they will accept our hearty thanks. It is believed by many friends of *The Independent* that a slight effort on the part of our subscribers, to solicit subscriptions among their own friends, would *more than quadruple our circulation during the present year.* We ask the continued aid of all our readers to accomplish this result. During the coming sixty days thousands will be remitting money, as usual, to renew their subscriptions. To all such we say, that for *every two new subscribers* (living out of New York or Brooklyn) whose names are sent us with $5, we will credit the party sending the same with one year's subscription, if they are not in arrears.

THE TWO-FOLD NATURE OF CHRIST.

A FEW weeks ago Mr. Beecher exhumed a specimen of fossilized theology which had been buried for nearly fifteen hundred years, and exhibited it as a fresh and living truth. Our own opinion is, that when next he chances to contemplate the humanity of Christ under some aspect which appeals powerfully to his emotional nature, he will drop this curious old fossil of a Divinized human flesh, and give us such a glowing picture of the *man* Christ Jesus as will stir our souls to an ecstasy of sympathy and love. And therefore we have not thought it worth while to imitate the religious press of the country in treating a buried dogma of the IVth century as if it were really a living and dangerous heresy of the XIXth. Like the ghost in the stereoscope, this enunciation is the merest shadow of an evanished dogma. Still as it has sufficed to frighten many, and has withal impressed some with a belief that it has both shape and substance, we propose to look at it again under the lens of the Divine Word. We give a strong statement of the theory of "a single nature" from an intelligent correspondent at the West.

"EDITORS INDEPENDENT: Your editorial of the 22d ult. on this subject was intended, I presume, to be a disclaimer of responsibility for views contained in Mr. Beecher's sermon of the 17th of November, which have called out strictures from a number of our religious papers.

"The good practical sense that pervaded that discourse commends it to the hearts of Christians generally; while the theoretical proposition of the simple divine nature of Christ appears to be regarded by very many as a theological obliquity. Theoretically considered, it is a departure from the received Orthodoxy.

"This is the first time, so far as I am informed, that any evangelical clergyman of our day has suffered his name to appear in print as an indorsement of the doctrine of Christ's single divine nature. But there are those who are not satisfied with the arguments upon which the theory of a double nature, human and divine, is based. I have heretofore been a believer in the duality of Christ's spiritual nature, but now am strongly inclined to regard it as single and simply divine; yet divine in the highest sense.

"It is not by any course of philosophical inquiry, nor by a desire to rid the subject of mystery by human speculation, but by examination of the teachings of Scripture respecting this great mystery of godliness—God manifest in the flesh, that I have been led to throw away the received doctrine as resting upon insufficient foundations.

"1st. What was Christ's true and essential nature? The answer to this is brief. In the beginning was the Word, and the Word was with God, and the Word was God. He was truly and properly divine, and that in the highest sense, without modification or subtraction therefrom.

"2d. What is the Scriptural doctrine of the incarnation of the Divine Word? Here is the answer—the Word was made flesh. This may be treated as a representative passage, representing a large class of the same general character. I know of no instance in Scripture of the use of the word *flesh* as meaning distinctively *man* as a creature of *body and soul*, or as having any reference to man as a rational being. There are certainly very few in which the word *man* could be substituted without weakening the sense. In a few it would be barely admissible. In none, so far as I have examined, would it improve the sense or make a better reading. The phrases *all flesh* and *no flesh living* come nearer to it than any others, but it is evident that they would lose some of their force by the substitution.

"Not to insist upon this, however, it must be conceded that there is no intimation in the above passage, or in any of the class which it represents, of the existence of a double nature in the *Word made flesh*. It would be no more favorable to the dualistic theory if the reading were—*the Word was made man*; for this is precisely the simple Scriptural fact, that the Divine Word came into the conditions of man; that in taking a human body he subjected himself, for the time being, to all the laws and limitations of humanity. And herein consisted the humiliation of Christ, and the glory of the incarnation.

"Let us suppose a different state of facts. The prophet Daniel says—While I was praying *the man Gabriel* touched me. Suppose the transaction described had been the incarnation of an angel; and the apostle John had said, *the angel was made flesh*; or, if you please, was made *man*. No one surely would have inferred that the man angel had a two-fold spiritual nature, angelic and human; but that the angel had entered into the same psychological relations to the flesh which any human spirit holds to its body, and that, for the time being, his angelic faculties acted through human organs, so that he became, in his psychological conditions, a man.

"I see no good reason for departing from this natural interpretation of the language as used in respect to Christ; but conclude that the true Scriptural doctrine of the incarnation is, that Christ entered into the psychological conditions and relations of our humanity; or became truly and properly human in his mental conditions and power of action, so that he was truly and properly *the man Christ Jesus*. His spiritual nature entering into alliance with corporeal organs, acted through them precisely as the human spirit does, or an angelic spirit might; so as that when in infancy he was an infant, when in childhood a child, and in manhood a man, subject to the laws of growth and development which belong to universal humanity. Compare Phil. ii. 6–8: Who being in the form of God, thought it not robbery to be equal with God, but *stripped or divested himself of it*, (so all interpreters agree,) and took the form of a servant, and was made in the likeness of men, etc. Being God, he became man; he entered into such relations to a human body that his mental manifestations were such as characterize man. Relations of mind with corporeal organs imply a certain measure of dependence and of limitation. It is well known that organic conditions govern and determine mental action, so that, psychologically, there is no difficulty involved in the theory of a single nature.

"I am drawn toward the same conclusion by all those other passages of Scripture which speak of Christ's humanity. But I pass them for the present. They may be considered hereafter. I will only remark that if you once admit the above, the passages usually quoted in proof of Christ's double nature, become the strongest proofs of the opposite theory.

"Illinois, Jan. 2, 1860. T——."

Our correspondent is undoubtedly right in treating the question of Christ's nature purely as one of divine revelation. Under whatever aspect we regard that nature it is anomalous, and quite beyond the scope of metaphysical inquiry. We find predicated of Christ Jesus two classes of facts—the divine manifestations and the human experiences—and as fair interpreters of the sacred record we are bound to accept them both. Though the *mode* of harmonizing them may be beyond our present ken, we are not competent to declare that they are incongruous or contradictory; and we are not required to frame a theory which shall fully harmonize them, before accepting both as *facts*, upon divine testimony. Our correspondent is right, therefore, in limiting his inquiry to "the *Scriptural* doctrine of the incarnation of the Divine Word." His argument here hinges upon the use of the terms "flesh" and "man."

We are greatly surprised at his declaration that there is "no instance in Scripture of the use of the word *flesh* as meaning distinctively *man* as a creature of *body and soul*, or as having any reference to man as a rational being." He does not seem to hold to his own assertion for a moment; since in the very next paragraph he affirms that the phrase "the Word was made *man*," would be no more favorable to the dualistic theory of Christ's nature than the phrase "the Word was made *flesh*." But how is it possible to express the distinctive idea of man as a rational being, if the term Man itself does not do this? What for instance is Mr. Beecher apart from that spiritual personality which manifests itself through a certain physical organization? Flesh run in a certain mold and weighing so many pounds avoirdupois, does not constitute the *man* whom all the world know as Mr. Beecher. That fleshly contour might remain just as it is; but if those eyes should no more sparkle with humor or flash with the kindling fires of the soul, if that tongue should no more glow with eloquence or scintillate with wit, we should say, "Mr. Beecher is no more: the *man* we so loved and admired is gone."

When we read of Christ as "the son of man;" when we read that "there is one God and one Mediator between God and men, the *man* Christ Jesus;" when Peter, who had witnessed all the miracles of Christ and the proofs of his divinity, even after the resurrection and ascension of his Lord, speaks of him as "Jesus of Nazareth, a *man* approved of God;" when we read that as "by one man sin entered into the world," so the gift of grace is "by one *man*, Jesus Christ;" how can we deny to Christ a proper human personality? Why not deny that the first Adam had a human soul? The parallel runs upon the one *man*. To say that the divine character and works attributed to Christ preclude the idea of a human soul, is to beg the whole question; since our psychology is not competent to affirm that the Divine Word could not be united with a human spirit in a human form. We are bound to take the term "man" as applied to Christ in its common meaning, unless there is some clear and decisive reason to the contrary. But the fact that he manifested divinity is no reason for curtailing his humanity.

But our correspondent thinks he finds such a reason in the use of the term *flesh* to denote the incarnation of the Word. Yet the use of the term flesh to denote all the properties of man is quite frequent in the New Testament. When Paul says, "I conferred not with *flesh and blood*," he means that he obeyed the voice of Christ without taking counsel of men; for "flesh," in the literal sense, cannot be conferred with. The term stands for "man as a rational being." "All *flesh* shall see the salvation of God." Does this mean that all human bodies (why not the "flesh" of animals also?) shall discern this salvation through bodily organs? Or does it mean that mankind, as beings having spiritual interests and perceptions, shall discern the divine glory? "I will pour out my Spirit upon all *flesh*;" and the results of this are spiritual phenomena—visions, dreams, prophecies. All flesh means all classes of persons, sons, daughters, young, old, servants, handmaidens, Jews, and Gentiles. "By the deeds of the law shall no *flesh* be justified;"—but are the bodies of men justified, or their souls, their rational, spiritual, moral natures? "That no *flesh* should glory in his presence," means, of course, no man. The attempt of our correspondent, therefore, to limit the incarnation to the mere inhabitation of a human body by the Divine Word, is not sustained by a fair exegesis of the term "flesh." The use of that word does not at all exclude the idea of a human spirit, while the term *Man* as applied to Christ in the Scriptures *requires* that idea. The appearance of Gabriel in a vision under the semblance of a man was not a proper incarnation, and is not at all parallel.

Having thus considered of our correspondent's difficulty without entering at large into the argument, we only recall what was said on a former occasion touching the temptation of Christ. If he had not a proper human soul, then temptation and sin are wholly confined to the flesh; or God can be tempted with evil; for Christ was "*in all points tempted like as we are*, yet without sin."

PROTESTING AGAINST HERESY.

WE find in some of the newspapers a very solemn document purporting to proceed from two members of the Association of New Haven West, and to protest against the action of that body in giving the customary letters of approbation or licensure to four young men who had been examined as candidates for the ministry. The protest charges the young men with holding some very simple and important truths which the protesters regard as direful heresies, together with some loose statements, and some very serious errors.

The weight of the protest, and the effect which it is likely to have on the public mind, may be easily estimated by all who know what names stand on the catalogue of that Association, and how those names compare with the two names subscribed to the awful document. Among the members of the New Haven West Association, (who are, one and all, with the exception of the two protestants, responsible for the character of those four young men,) we find, on consulting the published minutes of the General Association of Connecticut, the venerable Ex-President Day, President Woolsey, Dr. E. L. Cleaveland, Professor Noah Porter, Professor Fisher, and Rev. David L. Ogden. We believe that the public has confidence in the general orthodoxy of these men, and in their ability to discern the want of orthodoxy in a candidate under examination. As to one of the protestants, Rev. J. S. Judd, we are not competent to testify. The other, Rev. W. B. Lee, is the same man, we believe, who became a little conspicuous in Connecticut, not many years ago, by imputing to the venerable Dr. Tyler, his own former instructor, not only the entire guilt of Adam's first sin, but some heresies very much like some of those which he now imputes to those four unfortunate licentiates.

On the whole, we think the young men will survive the assault; and we hope they will live to do as much good as the Rev. W. B. Lee is likely to do.

MI-LORD AND HIS SERVANT IN THE CHURCH OF THE PURITANS.

QUITE a sensation has been produced by the expulsion of a decent colored person from a pew in the Church of the Puritans in which he had quietly taken his seat on the Sabbath before the last. It appears that "a European gentleman, high in rank and titles and connected with the English service," went to Dr. Cheever's church with his family, accompanied by a colored footman. Mi-lord was shown to an eligible seat, whither his servant followed him, but there being no room in the pew occupied by the family the servant entered the pew behind them. Hereupon he was notified by some one in authority, that persons of color must sit in the gallery; and thereupon mi-lord and family, with colored footman, indignantly withdrew. Such for substance are the facts.

Now it may be that this "European gentleman high in rank and titles" went to Dr. Cheever's church in good faith as a worshiper, and not with a view to create disturbance by testing practically the claims set up by the Church of the Puritans in their recent appeal to England. But a well-bred gentleman should have known that it is not in accordance with the usage of society anywhere, to obtrude one's servants conspicuously upon the hospitality of others. When mi-lord goes to the opera and occupies the private box of a friend, he does not insist upon intruding his footman into the box,—much less upon forcing him into somebody else's private box adjoining. When mi-lord goes out to dine, he does not introduce his footman into the parlor, nor turn about to go home because John is shown into the ante-room. Now in our church-arrangements a pew is the private property, for the time being, of its regular occupant; and the occupant of one pew has no control over the pews of his neighbors. If mi-lord was invited to occupy the private pew of some gentleman in Dr. Cheever's church, he should have modestly requested the sexton to provide his footman with a seat, and not have attempted to force him into another gentleman's private pew. We are not here speaking of the propriety of such social distinctions; we only recognize the fact, and suggest that mi-lord is not a perfect master of etiquette. The question here is not at all one of color, but only one of conventional propriety.

But we strongly suspect that mi-lord was a bogus manufacture of *The Herald* office, by way of testing Dr. Cheever's principles. If so, the attempt to bring odium upon Dr. Cheever and his church by this little negro-fracas, has signally failed. On the last Sabbath, Dr. Cheever—who was not present when the affair took place—publicly repudiated the act of the gentleman who had displaced the colored footman, and rebuked "the cruel prejudice against the colored race" which everywhere denies them social and civil rights. The incident gave Dr. Cheever an admirable opportunity to set forth the New Testament doctrine of the natural equality of all men before God, and the equality in right and privilege of all the members of a Church of Christ. This he did on the last Sabbath, in words that briefly but most fitly express the teachings of the Gospel upon this subject. We cannot for one moment permit the opprobrious distinctions of color which exist in the community at large, to have place in the churches of Christ, without introducing into Christ's household a principle of caste which is at war with the Master's own declaration, "All ye are brethren." For ourselves we could not have fellowship with a church which would be guilty of so gross and flagrant a violation of the teachings of Christ. But this declaration of the principles which must govern a church of Christ does not reach the seat of the difficulty at the Church of the Puritans. According to the mode of providing for public worship, by law established in this State, the building called a church is not the property of the spiritual body known as the Church, nor under its control. The house of worship on the corner of Fifteenth street and Union Square belongs to "the *Society* of the Church of the Puritans;" and all male persons of full age, who are stated attendants on Divine worship in that house for a year, and who pay such pew taxes or rent as the Society may assess upon them for the support of that worship, are *by the law of the State*, members of the Society. No Christian profession, no religious or moral test is required by the statute to consitute one a legal member of such a society. The law specifies only stated attendance and pecuniary payments in the customary way. The rules and principles of the Church, and the teachings and wishes of the pastor, do not control the Society which controls the house of worship. Ordinarily the majority of the Society will be church-members, and the moral influence of the church and the pastor may determine the action of the Society. But the history of the Unitarian defection in Massachusetts shows that a Society may override both church and minister.

The pews in Plymouth church, for example, are rented annually at a public auction. It is said that 400 members of Mr. Beecher's church are unable to procure sitings in the house. Now the pew-renters constitute the Society, and if they should choose to exclude persons of color from the building, not all the eloquence weekly expended in the meetings of the *Church* against slavery among Choctaws and Cherokees, could hinder this practical slavery in their own Society. In such a case the only remedy would be, either by time or moral influence to change the character of the Society, or for the church to vacate the premises. But it is palpably wrong in such a case to hold a church and minister responsible for what is in no way under their control. Ordinarily there will be little practical difficulty in providing a colored person with such a seat in the house of God as *he* is disposed to take and is willing to pay for. Nearly every difficulty of the sort has arisen from the noisy attempts of a few white men to thrust forward men of color as their tools for party purposes. But there yet remains to be developed in practice the true social law of Christianity. What that law is, and how to apply it to modern society, are questions worthy of the profoundest study.

THE IRREPRESSIBLE CONFLICT—ANNOUNCED AND DEFINED BY MR. O'CONOR.

AMONG the speeches that were made at the Union meeting held not long ago in the Academy of Music, that of Mr. Charles O'Conor was, at least in some respects, the most remarkable. It was eminent for the audacity with which it went directly to the point of maintaining that the system of negro slavery which exists in the Southern states is all right, and that the Federal Constitution "preserves and maintains" that system just as it is. It scorns to apologize for slavery as an existing arrangement in society which must be tolerated till it can be safely and equitably disposed of. Imperfectly as the speech is reported, and grossly false as are many allegations of fact which the reporters have put into the mouth of the speaker—so false that it is difficult to conceive what a man of Mr. O'Conor's known intelligence could have said bearing any resemblance to them—one thing is too clear to be mistaken: the speech is an unequivocal vindication not only of American slavery but of the African slave-trade. When the pamphlet edition of the proceedings and speeches at the late Union meeting shall appear, with Mr. O'Conor's speech revised and corrected by himself, we shall have the opportunity of knowing more clearly and more at length what the allegations of fact are, what the ethical principles and doctrines, and what the conclusions from his alleged facts and his professed principles for which he is willing, after careful deliberation, to make himself responsible.

Meanwhile we are not left wholly in the dark. We find in the newspapers of last week, and we republish to-day, a very significant letter from Mr. O'Conor to several merchants—or rather to several mercantile firms in this city, who have resorted to a very ingenious mode of advertising. They are "desirous of circulating as widely as possible both at the North *and at the South* the proceedings of the Union Meeting;" and therefore they "intend publishing in pamphlet form, for distribution, a correct copy of the same." Replying to their request for a corrected report of his speech, Mr. O'Conor, in a carefully written letter, defines his position, and shows what his "sole aim" was in the speech of which we are to have in due time a corrected copy. We hope this letter will be considered as carefully as it was written. It shows precisely where Mr. O'Conor stands—where Union meetings are expected to stand—where the Democratic party of 1860 stands—what the questions are on which the country is to be agitated from this time forward. Let no man deny henceforth that there is in this country "an irrepressible conflict;" not, as Mr. Seward defined it, a conflict between the system of free labor and the system of labor under coercion; but a conflict between two opposite systems of thought—two opposite conceptions of the difference between good and evil; a conflict which involves two irreconcileable interpretations of the Constitution; a conflict which can never terminate till slavery shall either, on the one hand, cease to be a political power in the Government of the Union, or, on the other hand, shall have degraded the moral principles and moral sense of the entire people into the base belief that innocent men, innocent before the law, convicted of no wrong and charged with none, may be seized and converted into property, and compelled to labor under the lash, without injustice.

The several points which the learned gentleman marks so distinctly in defining "the true issue," are worthy of distinct attention. What are they?

I. The doctrine of a higher law—"a law higher than the Constitution"—is unequivocally conceded. On that point the controversy, we are to understand, is at an end. Mr. O'Conor agrees with us. The Democratic party, as represented by Mr. O'Conor, agrees with Mr. Seward. "*There is such a thing as natural justice. Natural justice has the Divine sanction, and it is impossible that any human law which conflicts with it should long endure.*" Let this be remembered. It is no longer in dispute, as it was ten years ago, whether there are any principles of justice, higher and older than the Constitution, with which an act of Congress may possibly be in conflict. Nor is it any longer to be denied that such a law, with whatever solemnities it may have been enacted, ought to be repealed; nor that "where mental enlightenment abounds, where morality is professed by all, where the mind is free and speech is free, and the press is free, a law once discovered and admitted to be in conflict with justice," must speedily cease to have the effect of law. Surely we have made some progress since the time when Daniel Webster was exhorting us to conquer our prejudices against injustice, and orthodox pulpits, Presbyterian and Congregational, were resounding with sermons on the duty of unquestioning and active obedience to the law which requires to co-operate in the recapture of fugitives from slavery.

II. It is now proclaimed that the Federal Constitution contains "positive guarantees for the preservation of negro slavery in the old states through all time, unless the local legislatures shall think fit to abolish it." This is somewhat cautiously expressed; but the use which Mr. O'Conor makes of the proposition shows what he means by it. He means to make the Constitution and the Union responsible for the existence of slavery in the slaveholding states. He means to be understood as holding the same construction of the Constitution which is held by those "most vehement and extreme admirers of John Brown's sentiments," who denounce that great compact as "a covenant with death and an agreement with hell." He says that they "are right," if slavery is unjust; and that "their denunciations against the Constitution, and against the most hallowed names connected with it, are perfectly justifiable." His principle—without which his argument has no coherence—is this:—Such is the Constitution in its "positive guaranties for the preservation of negro slavery," and in its responsibility for the continued existence of slavery, that no man can uphold it or be loyal to it, who believes that the slavery for which it is responsible "conflicts with natural justice and with God's law." We have only to remember for one moment what that slavery is for which the Constitution is responsible, if it is responsible for slavery at all—we have only to remember that if the Constitution is responsible for slavery, it is responsible for just that slavery which actually exists to-day; responsible for that inhuman slave-trade which sweeps more than ten thousand victims yearly from Virginia into the slave-consuming states; responsible for all the outrages which are the inevitable incidents of the existing system, and against which there is no law; responsible for the wrongs inflicted on two millions of women for whose chastity there is no legal protection, and whose entire womanhood, divinely invested with all the sacramental sanctities that belong to marriage and maternity, and as sacred before God as the womanhood of Mr. O'Conor's own wife and daughters, is a gross matter of merchandise—we have only to remember that the Constitution is responsible for all this if it is responsible for slavery at all; and we shall see what the new reading of the Constitution is, which the so-called Democratic party is henceforth to maintain, and what is the drift and tendency of the Union meetings which are conducted under the auspices of men like those mercantile admirers of Mr. O'Conor.

III. It being thus quietly assumed as undeniable, and indeed as universally conceded, that slavery, instead of being a sectional or local thing created and sustained exclusively by state laws, is a national thing for which the Federal Constitution is responsible, and is therefore to be upheld, guarded, and propagated, it only remains for American citizens in every state of the Union, either to be disloyal to the Constitution, or to convince themselves without delay that negro slavery—even that concrete and actual slavery which the Constitution guarantees and propagates, and for which it is responsible—is not a violation of natural justice. Mr. O'Conor pays a high tribute to those most vehement and extreme admirers of John Brown's sentiments, who utter "denunciations against the Constitution." Of these men, to wit, Mr. Wendell Phillips, Mr. William L. Garrison, Mr. Stephen Foster, and others who expound the Constitution in the same way, he says "their general principles cannot be refuted; their logic is irresistible; the error, if there be any, is in their premises. They assert that negro slavery is unjust. This, *and this alone*, of all they say, is capable of being fairly argued against." "Patriotic Americans," he says, (meaning his mercantile admirers and all others who feel as they do,) "err greatly when they contend with these men on any point but one." That one point—the only point on which Mr. O'Conor differs from Mr. Garrison—is "that negro slavery is wrong."

IV. Mr. O'Conor deliberately hazards the existence of the Union on the defense of slavery. Speaking of the proposition "that negro slavery is unjust"—a proposition which, only a few years ago, was religiously held for truth by almost every Christian organization in the United States, and which at this moment is a self-evident truth to countless myriads of Christian minds in all Roman Catholic as well as in all Protestant countries, he does not hesitate to say, with emphasis, "IF THIS PROPOSITION CANNOT BE REFUTED, OUR UNION CANNOT ENDURE, AND IT OUGHT NOT TO ENDURE." Remember that word, "It OUGHT not to endure."

This man pretends to be, *par excellence*, a friend of the Union. Such friends of the Union are its worst enemies. They dishonor the Constitution by pretending that it means just what the men who made it took special care that it should not mean. They deliberately attempt to bring the Constitution into conflict with what they know to be the moral sense of the American people and of the world. They throw their influence into the scale of the agitators who execrate the Constitution. And all this they do under the pretense of defending the Union.

Non tali auxilio, nec defensoribus istis
Tempus eget.

CALIFORNIA COLLEGE.

WE mentioned last week that the College at Oakland, California, is now upon the lists of the College Society, and that a special effort should be made to meet its immediate wants. The argument for California College is succinctly and forcibly presented in the following communication from a correspondent in Massachusetts, who has no personal interest in that institution:

"California furnishes $50,000,000 of gold annually, and will do so for at least one hundred years to come. Seven thousand miles of water-ditches, and 1,500 quartz stamps, but the beginning of systematic mining, will bring good return. Other minerals wait the working. The present exports of $200,000 of wool and $500,000 of hides may be almost indefinitely increased. The ability of the soil and climate for grape cultivation is, in each acre, seven times that of France and twice that of Ohio. One million gallons is calculated as the manufacture of the coming year. The peach-trees of California already number three to every white inhabitant. Every good fruit abounds. The grain lands of the state are equal to the support of a population of eighteen millions. The climate and scenery of California exceed our praise. The resources of the state itself thus command a high rank in the future. Add to this the advantage of geographical position. San Francisco will gather to itself the commerce of the Pacific. Puget Sound is so far north that it can raise no tolerable rivalry till circumstances have forced the chief shipping to pay toll at the Golden Gate. Nature has left open no other gate on the western side of the American continent. The China trade is now about $125,000,000; the Pacific Islands, $75,000,000. The Amoor river adds $50,000,000. Of this $250,000,000, a large part is now had by England. The overland express brings London within forty-five days of Hongkong. San Francisco is only thirty by steam from the Celestial kingdom. Add five days of railroad, and New York is ten days nearer the silks and teas than our British friends can well get. It is not uninteresting that American trade, in one at least of the Chinese ports, had quadrupled within the five years before the late treaty. San Francisco is now the fourth commercial city of the Union. We may pardon a little of the California bombast which intimates that civilization and Christianity were born on a small water, have grown up on larger borders, and may at last do their choicest business on the wide Pacific, whose name hints of the last days of peace. This is more probable than was the change from the Mediterranean to the Atlantic. The physical upheaval of the western coast of this continent, which geologists tell us is now going on, may be significant of nobler elevations, if the good genius of humanity, traveling westward through sixty centuries, shall at last gather all the burdens of his glory and build on the Pacific.

"The changes of the world for the last fifty years, the growth of our Pacific states in ten years, the changes in Turkey, France, Russia, India, China, Japan, within five years past, and especially the revivals at home and abroad during the twenty-four months now closing, seem to indicate an intense vigor in the present growth of our Lord's kingdom; as if the seeds, well-rooted, were now pushing upward and seeing the sunshine, soon to gain a growth more stalwart than those trees on our Western border, which have been reaching heavenward for 3,000 years. In this day of the quickening of "the blade" our California friends suggest that the consecration of their resources seems very essential to a more speedy development of "the ear and the full corn" of that kingdom to which we minister. The business of this new state, as it may, more or less, affect 600 million souls across the Pacific, should be guided by holy hands, that the lights of Christianity may glow in the wake of trade. The Chinese lose their night only by the sun which rolls up from the American shore of the Pacific.

"The shaping of this whole thing will be by that school in California which shall best furnish the pulpit, the bar, the medical and teachers' profession, the merchants, the mechanics, and husbandmen of the state. This was long ago understood by a few men there, whom God stirred up to good works and an unselfish life, amid a wicked and adulterous generation, who for ten years have been making haste to get rich.

"The California College at Oakland, eight miles from San Francisco, was chartered in 1855. Commenced by Congregationalists and N.-S. Presbyterians, the plan is broad, unsectarian, and the invitation is thrown out for all Christians to unite and share equally the struggle and the success. The design is to lay the foundation for a first-class college, which in time may rank with Harvard, Yale, or nobler universities. The modest beginning is now of about seventy pupils in the preparatory school. These are furnished with good accommodations. The first College class will be formed next June. Two professors—of languages and mathematics—are elected. The buildings of the proper College are about commencing. A definite amount of money is now needed to aid the building and endow its chairs. An indefinite amount of money is needed to carry out the nobility of the plan. Sectarian schools oppose the whole movement, but the wisest and best men of the state gather round this corner-stone.

"When the agent of this College comes East to solicit funds, we hope he will meet a right response. Nay, we would not wait his coming, but forward gifts to cheer the cause, that it may speedily gain way to the immense good we pray for on that coast. We take it, that a dollar invested there to-day, will bring better usury, when our Lord's kingdom has fully come, than 100 cents laid out in any other place. At the present period of the church, we deem this the most important charity on the Christian list. We hope many pastors will place it on their books, to tease their people occasionally on behalf of

"CALIFORNIA COLLEGE."

The Old-School Presbyterian Synod in California are taking measures to establish in that state a purely *Presbyterian* College, under rigid ecclesiastical control. But many of the leading men of that Church in California openly give their support to the College at *Oakland*, which stands upon the Christian but undenominational platform of the College Society. We trust that funds will flow liberally from the mature and cultured East to this young daughter at the West. Money for either Oregon University or California College may be sent directly to Rev. Theron Baldwin, Sec. of the College Soc., New York.

Free Communion by a Baptist.—Rev. D. M. Graham will deliver a discourse on the "Communion of Saints versus Sectarian Communion," in his church, Twenty-eighth street, near Broadway, next Sabbath evening.

THE TESTIMONY OF AMERICAN CHURCHES AGAINST SLAVERY.

IF our brethren in England propose to sustain or to supplement with pecuniary aid every church in the United States which regards the holding human beings as property as a sin utterly incompatible with church-fellowship, they have on hand a larger work than is furnished by the field of any Missionary Society, or the congregations of any denomination of Christians in the British Empire. While some ministers in Great Britain, with an ignorance of American churches which is almost unpardonable, have put forth an appeal for money to support at least *one* thorough anti-slavery church in the United States, there are actually *many thousands of such churches*, which sustain themselves without the least extraneous aid!

The recent allusion in our columns to Rev. D. Worth, now a noble confessor of the faith in Georgia, has brought to us two communications on this subject, which we gladly lay before our readers.

"EDITORS INDEPENDENT: In the able and interesting editorial headed 'Deliverance through Martyrdom,' in your issue of Jan. 5th, are one or two mistakes, which, with your permission, I wish to correct.

"In the article alluded to you say: 'In North Carolina there is a similar case of persecution, pointing toward the same result. Rev. D. Worth, who, like Mr. Fee, is a missionary of the American Missionary Association, is one of the most eloquent and powerful preachers in the Methodist Church,' etc.

"Now, so far as I am aware, there is no church in America called 'the Methodist Church.' There is the 'Methodist Episcopal Church,' and the 'Methodist Episcopal Church, South,' but Rev. D. Worth could not consistently nor conscientiously be 'one' even 'of the most eloquent and powerful preachers' in either of these churches, seeing that both of them fellowship slaveholders. You say most truthfully that 'he has taken ground openly against slavery as contrary to the Gospel of Christ;' but for so doing he has arrayed against himself many bitter enemies, not the least of which are found in the Methodist Episcopal Church.

"There is also 'the Methodist Protestant Church of America,' which, at a Convention held at Springfield, O., in September, 1858, renounced all complicity with the 'sum of all villainies,' and is now known as one of those ecclesiastical organizations whose testimony against slavery is decided and fearless. That Church, however, has never been known as 'the Methodist Church.' Moreover, Rev. D. Worth is not a minister of that Church.

"There is another ecclesiastical organization to which it seems *The Independent* has been quite oblivious, known as the 'Wesleyan Methodist Connection of America.' This organization is not, however, *a church*, but is a connection or union of local churches, each independent of the other, although governed by the same general rules, and founded on the same doctrinal basis. The more prominent features of this Connection are these: Congregational polity—Methodistic in doctrines and general usages—non-fellowship with slaveholders, their aiders or abettors, and the maintaining of a decided protest against the buying or selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming it is right so to do. This Connection of anti-slavery churches has been in existence nearly seventeen years, and was the result of a secession from the Methodist Episcopal Church on account of the notoriously pro-slavery character of that Church, and her tyrannical unscriptural government. There are now in the Connection nearly three hundred ministers and licentiates, and churches or pastoral charges amounting in the aggregate to twenty-five or thirty thousand members. Rev. D. Worth is numbered among these three hundred ministers, and is considered as 'one of the most eloquent and powerful preachers in the' Wesleyan Methodist Connection. The Methodist Episcopal Church, to which perhaps you alluded in giving the church relations of our persecuted brother, would not feel flattered in being named in connection with him, neither would he feel at all complimented in being published as a minister in that Church, therefore this explanation may perhaps be deemed as not inappropriate considering all the circumstances of the case.

"W. W. LYLE.

"Troy, O., Jan. 10th."

Another correspondent in the same ecclesiastical connection writes:

"The WESLEYAN METHODIST CONNECTION has been in existence more than sixteen years, having been organized in May, 1843, and has formed its churches and administered church discipline, under a General Rule prohibiting—

"'The buying or selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.'

"Recent events in the South justify allusion to the missionary labors of this body on slaveholding soil. In 1847 a Wesleyan church was formed in Guilford co., N. C., consisting of fifty members, Rev. A. Crooks of Ohio volunteering to act as pastor. A 'great and effectual door' was opened, and so successful was the labors of Mr. C., that another minister was called for. Rev. J. McBride responded, and reached the Southern field in Sept., 1849. These young men in connection with Rev. J. C. Bacon, in Grayson co., Va., succeeded in gathering over 500 members into the Wesleyan churches. This aroused the fears of the slaveholders; they were harassed by legal prosecutions and mob violence during one year, and at length were forcibly driven away from the churches they had established, in 1851. Rev. D. Worth, the Wesleyan Methodist preacher, who writes from 'Greensboro' Jail, Dec. 26, 1859,' is the successor of these men. I will add one suggestive fact for the benefit of the Tract Societies: *The origin of this anti-slavery movement in N. C. has been traced directly to the circulation of an anti-slavery tract.*

"The statistics of the Wesleyan body, as copied from *The Wesleyan* in *The Congregational Quarterly* for October, give the following results: Members, 21,000; traveling preachers, 340; unstationed preachers, 225; total, 21,565. J. H

"West Middletown, Pa., Jan. 12, 1860."

We ask our Christian brethren in Great Britain to ponder these facts. *The British Standard*, *The Patriot*, and other papers which have given currency to the ridiculous statement that there is on this side of the Atlantic but one church in which God's Word is applied with fidelity to the guilt of American slavery, owe it to their own reputation, to the cause of truth, and to the honor of the churches here, to publish the fact that there are in the United States thousands of churches which make it a disciplinable offense to hold human beings as property. For their convenience we recapitulate what has already appeared in *The Independent* upon this subject.

The *United Presbyterian Church* of North America (formed by the union of the "Associate" and "Associate Reformed" Churches) has formally declared "That slaveholding—that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity." This communion now numbers 422 ministers, 77 licentiates, 676 churches, and 55,453 communicants.

The *Free-Will Baptists* have a like declaration, and these now number over 500 churches and 60,000 communicants.

The *United Brethren in Christ* declare that involuntary servitude shall not be tolerated in their communion. This Church numbers 1,278 ministers and 82,000 members.

The *Wesleyan Connection* defined above has 565 preachers and 21,000 members.

Thus in these four denominations we find nearly 3,000 ministers, and upwards of 200,000 church-members formally pledged against the sin of hold-

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ing human beings as property. But this enumeration does not represent the half of the numerical strength of the ministry and churches equally committed against this sin. Few *Congregational* churches are accustomed to legislate upon specific sins in the way of church rules. For instance, we do not find in the *rules* of the Church of the Puritans any declaration of the sentiment of that church against the iniquity of holding men as property, yet who believes it possible for one guilty of that sin to gain admission to the fellowship of that church? Now there are hundreds of Congregational churches having no specific rules upon this subject, in which it is no more possible that one guilty of this sin should be admitted to fellowship than for a rum-seller or brothel-keeper to be so received. There is no lack of testimony in multitudes of churches against this sin. The Congregational churches have no organic connection through which to make such declarations as are cited above from other bodies; but several General Associations have taken decided ground upon this subject. That of New York, for example, which virtually, though not formally, represents some 180 churches with nearly 18,000 members, has declared that "the holding human beings as property is an immorality, the renunciation of which ought to be made a condition of membership in the Christian Church." There are several particular congregations among Presbyterians which take similar ground. We are sure that English Christians will be glad to be disabused of any false impressions they may have received as to the real strength of Christian anti-slavery sentiment in the United States.

A FEW LAST WORDS ON MR. BROOKS AND HIS MAN.

A PORTION of what we had written last week, in reply to the defense of the Hon. James Brooks by his man in *The New York Express*, failed, accidentally, of getting into type in time for our publication. The article, in its unfinished state, was perhaps as long as either Mr. Brooks or his defender would care to read at one sitting. But inasmuch as it was our intention to make thorough work with the matter which we had in hand, we will not suppress the conclusion of our commentaries on these two modern expounders of the Constitution:—*two* we call them, for courtesy forbids us to regard the two as only one.

We were inquiring (when our article was interrupted, like a Congressman's speech, by the motion for adjournment) about the meaning of a phrase used by Mr. Brooks's man, "the three-fifths mode of *rating* slaves as property." Three-fifths of what? Does this mean that a slave is "rated as property upon which direct taxes are to be apportioned," at only three-fifths of the price or value at which a free man is "rated as property on which direct taxes are to be apportioned?"

Our readers have had a week to ponder that last question. Perhaps they have discovered what "the three-fifths mode of rating slaves as property" means. If any person has made the discovery, we dare say that a communication of such discovery to the office of *The New York Express* will be thankfully received. Meanwhile our unfinished article proceeds as follows.

This brings us back to the simple and intelligible language of the Constitution in the sentence which was so grossly misrepresented by the Hon. James Brooks at the Academy of Music. Here is the sentence:

"Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, *according to their respective numbers*, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

What Mr. Brooks said was that in that sentence there is a compact, "recognizing slaves as persons to be represented by their masters, and as property to be taxed upon these masters." Undoubtedly that sentence does recognize as persons, not only "free persons" and "those bound to service for a term of years," and "Indians not taxed," but also "all other persons;" but it does not recognize those "all other persons" as slaves "to be represented by their masters." According to the words of the Constitution, it is *states* only that are represented in Congress—not masters, nor slaves—not parents, nor children—not husbands, nor wives—not white men, nor black—not individual "persons" of any description—not even districts, nor masses of population—but states, the confederate sovereignties "included within this Union." In the House of Representatives, the states (not the state governments but the states themselves) are represented not equally as in the Senate, but "according to their respective numbers," it being understood and provided that if in any state there is a class of persons who are neither free nor bound to service for a term of years, two-fifths of the number of those persons shall be deducted from the aggregate number of persons in that state. What nonsense is it then for Mr. Brooks's man to say, "In 1787 as in 1860, slaves never voted, but then as now were represented by their masters." It would be just as sagacious and conclusive to say, Wives never voted, but then as now were represented by their husbands; sisters never voted, but then as now were represented by their brothers; children never voted, but then as now were represented by their fathers.

While it is plain, then, that those whom the state enslaves are recognized by the Federal Constitution as persons, and as persons not free, it is, at the best, a very gross blunder to say that they are recognized as persons to be represented by their masters. Still more grossly untrue is it that they are recognized "as property to be taxed upon their masters." If slaves are recognized as property, because three-fifths of them are to be counted for the purpose of ascertaining the ratio in which direct taxes are to be apportioned among the states; then much more are wives and children, apprentices, and all persons who hold no taxable estates, recognized as property to be taxed upon their husbands and fathers, their masters, and all tax-payers, for not only three-fifths, but five-fifths of all these persons are to be counted for the self-same purpose. To what wretched expedients of misconstruction is that man driven, whoever he may be, that undertakes to maintain the proposition so daringly asserted by the Honorable James Brooks!

One thing more, and we will dismiss both the master and his man. The man denies, obliquely, our statement that, in the sentence under discussion, slavery is not recognized at all as *slavery*, but only as included in the more generic condition of persons bound to service for life. He insists that "persons bound to service for life" *are* slaves. Here again he blunders. The equation, "*Persons bound to service*"="*slaves*,"—is a false one. Not only Mr. Brooks, but his man also, knows that a man may be a slave without being bound to service for life; and that the generic condition of persons bound to service for life, includes not only slavery for life but other forms of life-long service. Our statement might have been, and ought to have been, still stronger. In that section of the Constitution, slavery is not recognized at all as *slavery*, but only as included in the more generic condition of persons bound to service for an indefinite time. Those "all other persons" need not be slaves. They may be *peons* like those in Mexico, who are not free, nor bound to service for a term of years, nor yet bound to service for life, but are bound to service for the indefinite time which it will take to pay old debts, more likely to increase than to diminish by the lapse of time. They may be peasants bought and sold with the soil, and bound to render a life-long service to the landlord without compensation, which service is to be enforced not by stripes at the discretion of the master, but by the intervention of the magistrate. So carefully and wisely does the Constitution refuse to admit not only the word slavery, but every definition and circumlocution by which slavery can be distinguished from other and less atrocious forms of servitude. Mr. Brooks's man is only trying to be slippery when he says that "by property in slaves is not meant property in the soul of a slave, nor even in the body,—but in the service, which is due to the master." He knows better. He knows that the property of a master in a slave is a very different thing from the property of a master in the service which is due to him from an apprentice. The difference between slavery and the less atrocious forms of servitude is that the slaveholder owns, in law, not the labor only but the laborer—not the service only but the entire manhood, or the entire womanhood as the case may be, of the servant. No "compromise of the Constitution" is more sacred than that which Mr. Brooks and the like of him are continually seeking to violate—that grand compromise by which "the idea of property in man," the heathenish and barbarous idea of human beings converted into articles of property and merchandise, is sedulously excluded.

DISUNION THE RUIN OF THE SOUTH.

THE South is not wholly bereft of reason. The madcaps who threaten Disunion on the floor of Congress, know well enough that the sober sense of the South, her mercantile, social, and political interests, the instinct of self-preservation, and even that selfish calculation for the continuance of slavery which is habitual to the Southern mind, all demand the perpetuity of the Union. Occasionally the true feelings of the South upon this point find an honest expression in circles removed from political agitation. For example, at the recent dinner of the New England Society in New Orleans, the venerable Jacob Barker, formerly a merchant of this city, made the following just and sensible remarks:

"We know full well that our slaves would not be worth the clothes they wear if the Union should be dissolved. Their value consists in the preservation of Southern rights, as guaranteed by the Constitution. Should it be vacated by a division of the Union, the Northern section would imitate their cousins, the British—making all free who should put their feet on their soil. This would depopulate the border states of their slave population, and they would, one after another, become free states, until not one would be left to tell how it happened.

"Mr. President, in that event, our only redress would be war, in which conflict the odds would be in favor of the North, on account of their superior numbers, and the necessity of guarding our slaves; and further, all must admit that our importance as a nation depends on the preservation of the Union. I repeat, we have only to 'be just and fear not,' and all will remain safe."

What Mr. Barker so frankly confesses, every sagacious Southerner equally foresees. For the South the dissolution of the Union signifies the removal of the Canada line from the St. Lawrence to the Potomac and the Ohio, *i. e.*, the creation upon the very border of the slave states, along their whole Northern frontier, of a refuge for fugitives which no hunter or claimant could invade; it signifies servile insurrections on a broad scale, organized and stimulated by influences from without; it signifies the invasion of the slave states by armed bands for the rescue of slaves by scores and hundreds; it signifies the necessity for a standing army which would employ all the able-bodied men of the South, and burden the slave-confederacy with insupportable taxes; it signifies an increased cost of living which the productions of the South could not support; it signifies also a state of internal rivalry and discord, of alternate anarchy and usurpation like that of Mexico, to be followed by subjugation and dependence upon a foreign power. All this every reflecting man in the South knows to be involved in that one word Disunion. "The slaves would not be worth the clothes they wear;"—"the border states would be depopulated of their slaves;" the only remedy would be war, and this must terminate to the disadvantage of the South. There is no danger that she will provoke such an unequal contest.

Mr. Barker gave also his personal recollections of former popular excitements. We commend these to the Union-saving merchants of New York, and to those "pious old women" who have been made to believe that if a Republican President should be elected, the city of Washington will be sacked, and the Union dissolved. Said Mr. Barker:

"I have no such apprehension. I witnessed the Whisky Insurrection of the Keystone state under Washington, to quell which our troops were sent under Gen. Alexander Hamilton, one of the first men of that age. [Cheers.] The work was accomplished without the burning of gunpowder, not a drop of human blood was spilt, not a crimson spot was to be found on any garment.

"Then came the administration of Adams, with whom there were sad dissensions. Then came the election of the illustrious Jefferson, which agitated the whole nation. The pious old women were made to believe that if the French Jacobins, so denominated by their political opponents, and of whom I was one, [Laughter,] succeeded, the churches and pulpits would be demolished and their Bibles burned. We triumphed, and no such calamity resulted; the churches remained undestroyed, the pulpits continued to be graced with clerical robes, and the sacred Bibles circulated as freely as ever. [Laughter and cheers.]

"Then came the glorious war of 1812, in which I witnessed the flight of our troops through Washington from Bladensburg—fleeing with them myself, [Laughter,] carrying with me, by the command of Mrs. Madison, the original portrait of Washington, by Stuart. [Applause.] The army halted at Montgomery Court-House, without a pound of beef or bread to subsist on; the U. S. Treasury empty; Treasury notes and stock dividends, maturing, unpaid.

"Then came the demonstration against the constitution at Charleston, S. C., which was snuffed out by the renowned Jackson, without shedding a drop of human blood. [Applause.]

"All these lowering clouds have been dispelled without moving a single plank in our excellent constitution. [Applause.] I could enumerate many other stirring events, were there time, which would admonish us not to be afraid when there is not any danger. I have never been afraid of my fellow-men, and it is too late for me to encourage that feeling. We have only to be 'just and fear not.' [Cheers.]"

These are the opinions of a venerable merchant and a very shrewd and successful financier, who knows both the North and the South. He is now a Southern man not only in his business relations, but in his sympathies and principles. He makes this speech as a Southerner, on behalf of Southerners, in the great commercial capital of the South. The speech was received with applause, and is published in Southern papers, in the very hight of the Disunion excitement in Congress, and in Northern mercantile circles. We trust it will admonish Mr. Barker's old mercantile friends "not to be afraid when there is not any danger." The South will never willingly expose itself to the fearful risks, the certain ruin, of Disunion. It will never do this for slaves who in that event "would not be worth the clothes they wear."

But what a comment is Mr. Barker's speech upon slavery itself. He fairly implies that there is at the South such an irreconcileable hostility between the slaves and their masters that nothing but the ponderous pressure of the Union can keep the slaves in their places; that if Canada were as near to the slave-border as it is to New York and Ohio, the border-states would be depopulated of their slaves by the resistless tendency of the slaves toward self-emancipation. If the slaves *could* escape into a free territory and be protected there, "they would not be worth the clothes they wear." What a comment is this upon the patriarchal system, and the alleged contentedness of the slaves! And yet this is the system which we are called upon to extend into new territory, to fortify by Congressional enactments and judicial decisions, and to perpetuate as the very life of our national Union. Let Mr. Barker and his associates act first upon his motto—"be just"—*just* toward the millions held in unrighteous bondage, *just* toward the men from whose toil they enrich themselves, *just* toward the great industrial and moral interests which God has committed to their trust, and they will have no reason to fear.

JERUSALEM AND THE TEMPLE.—We are requested to announce that a lecture on *Jerusalem and its Environs* will be given on next Monday evening, by Rev. J. P. Thompson, D.D., in connection with the exhibition of the Model of Solomon's Temple, in Ninth street, near Broadway. The Model alone is well worth the price of admission (25 cents) and should be visited by all who would gain a clear idea of the appearance and uses of the temple of the Jews. The lecture will be colloquial and descriptive; and will embrace a sketch of the city and its surroundings, and a brief outline of Jewish history from the founding of the city until the final destruction of the temple. The lecture will commence at 8 o'clock.

Apropos of the temple, the *American Sunday-School Union* have published an interesting sketch-book of the Temple Service. It is a thin folio, containing several handsome colored lithographs, illustrating the Tabernacle, the High Altar, the High Priest in his robes, etc. Such eye-pictures greatly assist an understanding of the sacred narrative as to the Jewish ritual. The letterpress descriptions are also appropriate and valuable.

PICTURES OF ITALY.

A SCORE of oil paintings, and as many pencil drawings—the work of Mr. George L. Brown, well known as an American artist long resident in Italy—are now on exhibition in the Gallery at No. 768 Broadway, under the care of Mr. George Ward Nichols. Mr. Brown has recently returned to this country after an absence of fourteen years. The chief object of his visit is to renew his friendship with the old American artists, and to make the acquaintance of the new. The works which he has brought with him are a very small part of the results of fourteen years, and are, without a single exception, pictures of Italy. The artist has left behind him his more general works, and presents us only with Italian skies, Italian mountains, Italian campagnas, and Italian maids. These pictures cannot fail to convince the observer that they are the work of a man of striking originality and individuality. Mr. Brown paints like no one else. His style is peculiarly his own, and once seen would not fail to be ever afterward immediately recognized. Its characteristics are boldness, clearness, and vigor. The pictures are never wanting either in delicacy or power. They are firmly drawn, solidly painted, and tell their story at once. They need but little apology even in a bad light, and would show to admirable advantage on parlor walls by the slanting side-lights of curtained widows;—a test under which too many pictures of less vitality would lose their best effects and appear commonplace.

Mr. Brown is a thoroughly trained artist, who knows beforehand the value of every stroke which he puts upon his canvas. His scenes preserve the freshness of nature, and are always impressive if not always pleasing. No man can better draw a mountain, or better produce the bewitching illusion of distance. His Alps are true giants, and his Campagnas are bounded by horizons that stretch farther and farther away the longer the eye gazes. One of the largest works in the collection is "The Site of Tusculum from the Top of Mount Albano"—measuring nine feet by six—presenting a scene of quiet grandeur, impressive and charming, combining mountain, plain, rock, and cloud. Such a landscape is worth a year's patient labor to produce it. We are happy to learn that its fortunate possessor is no less a connoisseur than our friend the Rev. Henry Ward Beecher, and we hope that Mr. Brown's other pictures will fall into the hands of equally discriminating lovers of art.

In the "Port of Amalfi, near Naples," the effect of the clear morning light on the shore, the water, and the ships is striking and beautiful. The sea is painted with that peculiar hue of green which is characteristic of the Mediterranean, and which we see nowhere in our American waters except in a portion of the Fall at Niagara. The "View of Rhigi, Lake Lucerne," has some passages of very powerful painting, and is a fine specimen of the artist's best style. "Teresa's Villa, at Amalfi," would make a parlor-wall luminous with beauty. The purity and depth of the receding water, the vigorous harmony of the hills and buildings, and the delicate gracefulness of the boats and the swimmers in the foreground make it a charming picture. One of the landscapes includes in its composition the Bay of Naples, which is painted with such admirable effect of distance, and with such exquisite softness and haze of color, as to excite spontaneous praise from almost every spectator. The large picture of the "Old Appian Way, near Rome," has a look of unsubdued hardness and rawness, as if the work were still unfinished; but the scene is striking and historic.

Mr. Brown scarcely had need to bring these beautiful works of art across the ocean to establish his reputation in this country. He was already widely known through the reports of American travelers abroad, and through the favoring criticisms of foreign journals; but these recent products of his easel, painted in the full maturity of his power, will gain for him many friends and admirers among that wider circle in the community who, although they are lovers of art, see but little of it except as it is brought home to their own doors. We understand that these pictures are to be exhibited in several American cities; we hope that they will be everywhere appreciated as they deserve.

Notices.

JERUSALEM AND THE TEMPLE,

Rev. Jos. P. THOMPSON, D.D., of the Broadway Tabernacle church, will lecture on JERUSALEM AND ITS ENVIRONS, in connection with the exhibition of the Model of **SOLOMON'S TEMPLE**, at Dr. Van Zandt's church, Ninth Street, one door east of Broadway, on Monday evening, Jan. 23d. The Lecture will embrace a description of the Site of the city and its surroundings; its appearance in the time of David and in the time of Christ; sketches of its history at different eras; the three Temples; the building of the first by Solomon, and the destruction of the last by Titus; present aspect of the city and its population; sketch and prospects of the Holy Land, etc., etc.

Lecture to commence at 8 P.M. The Model will be explained in the course of the evening by Rev. J. S. Diehl, A.M. 581*

Rev. James A. Little will preach a Sermon to the Young, at 7 o'clock, Sabbath evening, Jan. 22d, at Fiftieth-street Presbyterian church, between Broadway and Eighth avenue. Subject, The Happiness of Early Piety. 581*

Married.

BIDDLE—LEAVITT—At Philadelphia, on Monday, 9th inst., by Dr. H. A. Boardman, at the house of A. Beaux, Esq., brother-in-law of the bride, Wm. F. Biddle of Philadelphia to Emily Austin, daughter of the late John W. Leavitt of New York.

ARMS—MEEKINS—In Greenfield, in the Second Congregational church, Jan. 3d, by Rev. F. C. Headley, assisted by Rev. G. L. Hovey and by Rev. H. P. Arms of Norwich, Ct., Rev. William P. Arms, son of the latter, to Emily, daughter of Truman Meekins of Greenfield. Mr. and Mrs. Arms are under the appointment of the A. B. C. F. M., for the North Armenian Mission, and expect to sail in a few weeks for that destination.

CUMMIN—ZABRISKIE—On Tuesday, January 17th, at the Second Reformed Dutch church, Hackensack, N. J., by Rev. James Demarest, Jr., Speers Cumming of New York to Sarah E., daughter of Henry B. Zabriskie, Esq., of the former place.

Died.

PARSONS—In Brooklyn, Tuesday evening, Jan. 3, 1860, Addie Elizabeth, daughter of Chas. H. and Esther R. Parsons, aged 13 months and 24 days.

CRANE—In Brooklyn, on Monday afternoon, Dec. 26, 1859, Catharine, wife of William H. Crane, and daughter of John Rankin, in the 30th year of her age.

DAVENPORT—At Brooklyn, N. Y., on Monday morning, Jan. 16th, William Davenport, in the 79th year of his age. His remains were taken to New Canaan, Ct., for interment.

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PERSONAL—BUT TRUTHFUL.

THE CUR

Family Reading.

OBERLIN'S COURTSHIPS.

MRS. OBERLIN wanted John Frederic to marry. He had never seriously thought of the subject, but as his mother thought a wife would greatly increase his usefulness in the lonely and desolate village of Ban de la Roche, where he was going, he assented to her proposition, and agreed to marry.

Now this far the matter was settled—now another question naturally arose in his mind, Whom should he marry?

"Why, my son," said his parent, "I should not have proposed your marriage had I not selected a lady for you. Lizette Teazel is the very one for you."

These were her qualifications. She was young, pretty, amiable, lively, and rich. Could any man resist such an array of charms? John Frederic could not. And when he mentally weighed his merits against hers he felt very humble. Indeed, he gave her up, he was so hopeless of success. But his mother knew better than this. Madame Teazel had given her such a hint as only a mother can give or take; so she was very sure that neither mother nor daughter would prove indifferent to his suit.

So Oberlin resolved to marry the brewer's daughter, providing always that it should be the will of Providence. Everything with Oberlin was a subject of prayer, and this important subject demanded great attention.

Well, finally, Oberlin, with the fine delicate perception into female character that many of his brethren share, resolved he would visit his lady-elect, and if either her mother or herself should open the subject he would marry her, if she was willing.

So one bright and beautiful morning in August, John Frederic, dressed in his best suit of black, with his soft hair carefully brushed by sister's hand, went across the fields with a slow and thoughtful step, not as an eager lover, hastening to his mistress, but rather as a student on his way to college, conning his lessons as he went.

Lizette, lazy girl, was looking through the vines that grew over her casement. She was not much flattered by his gait, and exclaimed pettishly to herself, "One would think from his step that he cared if he reached me—well, I can be as slow as he is."

So smoothing her glossy hair till it shone in the most resplendent way, and pinning her blue kerchief straighter, she was all ready to gracefully trip down stairs at her mother's first call.

Her poor little heart fluttered as she returned his salutation—well she knew what his errand was.

For an hour they talked of the weather, the crops, the church, and all the customary interesting topics of conversation that are always current in society. Every now and then there would be an awkward silence, that each would expect to be broken by alluding to the subject that was uppermost in all their minds. Of course Oberlin did not broach it; and, strange to say, contrary to his expectation, Madame Teazel did not, by offering her daughter, who sat in blushing silence, to him. So finally, somewhat disappointed, he took his leave.

"Well?" said Madame Teazel, looking at her daughter.

"Well!" rejoined Lizette, looking at her mother. Madame put on her great apron, and went into her kitchen. Lizette smoothed her hair, and went to her knitting.

So Oberlin gave up all thought of Lizette and matrimony. Not so his mother. Finding he was insensible to all she said of Lizette, she turned her attention more successfully to another quarter. His old tutor had a daughter;—she was sensible, educated, not too young—pious, and a good housekeeper. Mrs. Oberlin concluded that these virtues were more valuable than poor Lizette's. John Frederic agreed to this scheme quite readily, and casting the reflection of his holy character on her, he really began to fancy her quite a saint. So one day, being at Mr. Swartz's house, where he had gone to look at some old monkish chronicles, he thought of his mother's project, and so asked his preceptor for the hand of his daughter. The old man looked at his pupil over his spectacles for a while, and then looked back to his books. There was nothing heard in the room for a half hour but the rustling of the leaves of their books, till Mr. Swartz suddenly said—

"Ask Charlotte; she is old enough to judge for herself."

Then seeming quite relieved from the responsibility, he relapsed into his books again.

What did Charlotte say? Well, it was the most eligible offer she had had, so when he said—

"Charlotte, I came here expressly to see you, and tell you of my great esteem for you, and of my desire that you will be my wife—you will be a good one I have no doubt. If you will accompany me to Ban de la Roche, I shall be happy in leaving."

She answered as frankly—

"John, I am very ready to go with you."

This arrangement pleased all sides very well. Mrs. Oberlin had already become convinced that Lizette was really too young, giddy, and pretty for her son, and that Charlotte would be the very one for him. As for her family, they were so pleased at the prospect of her marrying, that they would hardly have demurred at any one she might choose.

So far everything went on very smoothly. The contract was drawn up, the day appointed, and that very important part—the dresses—made, and Oberlin was quite satisfied with the new state of affairs. At first they seemed novel and foreign—he could not accustom himself to going to Charlotte's apartments instead of her father's.

While things were in this condition, another actor appears on the stage—the scene shifts!

Unseasonable as it was, the bride-elect received another offer. Her new suitor was Baillie Hummel, a rich and substantial citizen, who wanted a careful and frugal wife to take charge of him in his old age. For a year or two he had had his eye fixed on Charlotte, but not feeling in any hurry, he did not bestir himself till he was obliged by the crisis that affairs were hurrying to—then he offered his hand and purse. Oberlin had but the one, and so to his astonishment Charlotte drew hers from his and left him simply the "mitten to hold."

Fraulein Charlotte congratulated herself that she was so nicely off with the old love and on with the new, but——. We have hinted that her new lover was quite deliberate in his actions and opinions, and after putting off the wedding two or three times, much to his lady's chagrin, who found her only consolation in the fact that it gave her more time to add to the splendor of her wardrobe, and she added to such a degree that she alarmed the Baillie to such an extent that he broke off the whole business, and poor Charlotte was left with her fine trousseau and no use for it. She began to think a bird in the hand was worth two in the bush.

For some time she hoped to win her bird back, but the Baillie would not come. So then she turned her attention to Oberlin.

Of course the modest maiden would not ask him herself, so she persuaded her yielding father to ask him for her.

Oberlin was surprised to receive a note from his old tutor, signifying his wish that the alliance broken by a "woman's caprice might be renewed." As soon as he had read the note he put on his hat and walked over to ——, and up straight into the study into the presence of the old man, who was surprised to see him so soon. Oberlin handed the note back to the writer, saying:

"My dear sir, I am accustomed to follow the indications of Providence, and I consider the recent events as a warning that a union with your daughter will neither promote her happiness nor mine. Let us, therefore, think no more of it. Let us forget what has passed, and let me as of old share in your affections."

The father of the rejected damsel could not but admire the young man's frankness, and in his heart agree with him. Whether Charlotte was equally pleased or not, or whether she ever got a husband, we have no means of knowing.

But here ended Mrs. Oberlin's attempt to marry her son, and she was obliged sorrowfully to let him depart a bachelor. She, however, tried to make the best of it, and so accompanied him to Waldbach, where, after arranging his little home for him, she bid him adieu, leaving Sophie, his youngest sister, as his housekeeper.

Here it was, in this lonely village, that this young man met his fate.

Whether Sophie was actuated by the same match-making fever that had agitated her mother, history does not relate, but certain it is, that in the course of time she invited one of her young friends to visit her.

So Madeline Witter came. She was very different from Lizette and Charlotte. Her agreeable manners and person, her highly cultivated mind and strong religious faith, were new revelations of female character to the young clergyman. Every day developed a new grace in her, and a strong affection for her grew up in his heart.

As for Madeline, before she saw him she venerated the young man, who at twenty-seven could so completely isolate himself from all congenial society, and devote his time and talents to the education of ignorant peasants. When she became personally acquainted with him, her esteem deepened into a holy love, and in spite of her firm resolution never to marry a clergyman, she became Mrs. Oberlin. Of them it is said, "A more judicious choice it was impossible to make. She was the sharer of his trials and joys; her prudence and foresight balanced and controlled his enthusiastic disposition; her fervent piety, which led her to fully participate in his anxiety to promote the welfare of his people, cheered him when despanding, and hightened his joy when successful."

For sixteen years she was his dear and true companion, then she went before him—home.

Even her loss was gain to him, her influence remained and cheered him, and with his years the hope of rejoining her grew brighter and brighter unto the end. M. L. S.

TO THE ARCHANGEL!

[We do not commit ourselves to the invocation of angels, or to the observance of St. Michael's Day, by printing the following truly poetic lines.—EDS.]

O thou great Spirit! Glorious one!
Upon whose beaming wings of swiftest flight,
Poised to the travel of infinitude,
To wait is written as their noblest use!
Whose voice, loud-toned as some vast instrument,
Is muffled deep in the angelic choir,
Chanting of lowliness and meekness,
And only rises, confident, to Praise:
Whose piercing sight, sweeping through countless worlds,
Drops on the flashing floor of Paradise
To seek, amid the jewels of its pave,
Some dark relief from burning majesty:
Thou whose create intelligence forecasts
An endless vision of sublimest thought—
Quick intuition of supernal mind—
Yet only thinks ever to praise and pray:
Archangel, beautiful and strong and bright,
How does thy greatness bending to the Throne
Rebuke our pride, and the presumptuous thoughts,
That from our wicked littleness arise! W.

Amherst, Mass.

WOMEN FOR THE WEST.

EARNEST, energetic, self-sacrificing, and practical women are the ones we want: all others better remain where they are—pets cradled in luxury. The "West" needs women who are able to lay aside superfluous conventionalities, and are not afraid or ashamed to meet the trials, privations, and petty annoyances incident to a pioneer life. We want those who will *not* deteriorate in virtue, intelligence, and piety by emigration, (there are plenty of delinquents already on the ground,) but will exert a pure, elevating, and redeeming influence—those who instead of "looking down" upon their new-country formed acquaintances, will regard them as members of the same human family, equals ever, and often superior in intelligence and general knowledge. *Such* are the women for the beautiful West. None are desired who, though unwillingly present in body, are absent in spirit, and consequently in sympathy and interest.

The West needs the energy and hearty co-operation of all its citizens, in helping to form good society from the floating population by which all districts are more or less surrounded.

Life is not all romance anywhere. Some seem to expect to find in the "beautiful land of the West," "gardens of Eden," with fruits and flowers in perfection—with "cedars of Lebanon" and all manner of choice "fir-trees" ready at hand—imagining all the effort required is to step in and take possession of the "promised land."

This is the ideal, and when the reality—*labor*, and *matter-of-fact life*—is presented, they are disgusted and unhappy. Let such *Fancies* remember that "roast pigs," dressed for the epicure, do not run about the streets nowadays.

Practical minds understand that we must labor if we would succeed. That which costs us labor we value just in proportion to the amount of care and effort expended. Hence the importance of women knowing the cost of a pleasant home.

It matters not a cent what considerations determine a man's course westward—whether to amass, or recover a wrecked fortune—whether benevolence or selfishness be the ruling motive,—if the wife and daughters are discontented, home-sick, or disgusted at simplicity, or what they may please to term "vulgarity of manners," the energies of the man are crippled, his plans frustrated, and more than likely in silence subdued he returns "East," doomed to slavish toil "to keep up appearances." Men with "ladies," who have not the power or will to be happy in their own home circle, and must "have society or die," better remain where they are, basking in fashion, 'mid dreamy, sickly sentimentalism. Gloved hands and turned-up noses at rustic employments, should vail in *ennui*, in an Easterm mart. They are not wanted where whole-souled women alone should take the ground.

There are trials everywhere—trials incident to each locality and latitude. Frogs will peep, owls will hoot, and mosquitoes will bite, notwithstanding the protests of the most exquisitely fastidious. One cannot with heroism exterminate, or with eloquence persuade them to retreat. Not one jot will they yield. Their warfare is aggressive and bloody. What woman would then sit demurely down, cover her face in despair, and leave the merciless little insects to bleed and poison her defenseless home-flock? No, rather let her stand by her husband, and encourage him to fell the sturdy oak, the towering pine, and lofty maple, (except so many as are desired for domestic use and beauty,)—then will these annoyances, ever incident to a heavily timbered country, greatly dimisish, and be chronicled among the things that were.

I repeat, our new settlements need sensible women, who find their happiness at home, and are hopeful and cheery, even though unable to see the nearest log dwelling in the dim distance. (*Loneliness* should be left out of the pioneer's vocabulary, and *quiet* substituted in its place.) Women not dependent upon "society," so called, for life and enjoyment, understand me not as depreciating friendship and social intercourse. True friendship is too holy to be lightly esteemed. It is the unnatural demand for excitement which unfits so many ladies for domestic enjoyment, and disqualifies them for true "helpmeets," which is herein censured and discouraged.

Young ladies who would extract a promise from 'Pa and Ma" to spend most of their time "in the flourishing village of Millwood," thereby virtually denying their parental residence, and base their unwilling consent to accompany their hard-working parents upon such an unnatural promise, never should set foot on Northern Michigan soil. They are laughing-stocks wherever found. It illy becomes "new-comers" to decry the country and its customs, or draw invidious comparisons between present and former society and surroundings. The "folks" won't bear it. They have seen "people" before, albeit encompassed for the time being by a "sea of land" or "a sea of woods." Mark! If one knows anything, others will discern it; and if the brain be filled with empty nonsense, it will be but too soon perceived. The wisest course by far is to take things and society as we find them, and in a judicious way help mold the mass into a permanent state of good society. Elevate, and not degrade. This cannot be accomplished in day or a year. It will not do to get out of patience. One cannot make things better in that way. Patience, perseverance, and wisdom will accomplish much in forming the habits and character of a new settlement. MRS. S. A. B. CARRIER.

RED-TAPEISM.

FLORENCE NIGHTINGALE and the Crimea have put in circulation new words and given new significance to old ones. Our title may be considered the best name for a wide-spread and far-reaching system of precedent. We do not intend to consider it officially nor politically; the mischief it could do in the Crimea is done; that which it can do in England is beyond our reach.

It is only on some little branches and outcroppings in our own land that we would try our small hatchet, without perhaps the power of doing more than to chip off a little piece of bark.

The temptation is strong to go back on the early history of the country, but in mercy to printer and reader we forbear. This only may we say, the Puritans came out from certain things for fear of precedent. Why did they adopt the inconvenient posture of standing in prayer, but that they would in *all* things protest against the Church from which they came out?

We submitted to a king for a while, and that failed. The Stamp Act was too much for us, though to this day old England bears the burden meekly as a thing all right.

But we are not as free from the influence of old customs and of precedent as we imagined. We gave ourselves the trouble to copy some of the laws of old England, remnants as they were of the old feudal system, and now we have had the pleasure of repealing them. Women have here some rights still denied by the laws of England, and there is hope of yet more modification as we grow wiser under our new institutions.

Another point in which we have servilely copied, has been in many of our charitable institutions. Forgetting that the family is *the* divine institution, we have gathered children by hundreds into asylums, fed and clothed them well it may be, and instructed them, in fact have done our best, but still left them to the joyless unity of an existence in community, with no one to sympathize in their joys and sorrows, no heart to care for any *one*, but as a part of the whole. It may be good discipline and preparation for a hard world, but we doubt it. There are certain graces of heart and character that bear cultivation, even if this be a hard world.

It has begun to be questioned even in England, whether some of their orphan asylums are altogether useful, whether parents have not less motive to be industrious and thrifty, when they know their children will be provided for. Certainly we know that some of them need stronger motives than even they now have.

Thus the point of our suggestion is this. Things may be good in their day, but people may outgrow them, or they may be good for one country and not at all needful for another.

Now it is a long and desperate effort to sustain most of these institutions, and if there *could* be a substitute, were it not well? Yet while this struggle is going on to keep them afloat, hundreds in the country are ready, anxious, to take these very children into their families, to care for them, to provide for them, to make them useful. Those who have the management of such things assure us that the demand far exceeds the supply—a state of things not at all consistent with sound commercial principles, if allowed to continue.

With proper precautions, we think the chances are infinitely better for a child in the cares, and duties, and discipline of a family, than in any institution under heaven. One is natural, the other unnatural; one is a human, the other a divine institution.

MORE ANON.

A LITERARY CURIOSITY.

WE have seen, in the hands of the Hon. Charles Sumner, a literary curiosity of singular interest, which he has recently brought with him from Europe, and which will certainly compare in importance with anything of the kind in our country. In the old world, it would have a high place among the most prized treasures of a museum. It is an album of the class known as *Album Amicorum*, and was kept by a Neapolitan nobleman, Camillus Cordoyn, at Geneva, during the first half of the seventeenth century. As this town was on the high road to Italy at that time, it was a natural stopping-place. The album shows to what extent. There are several hundred autographs, of different nations, each with a motto or sentiment. Among these are German princes, French noblemen, and large numbers of English Cavaliers and Roundheads. This is the entry by the famous Lord Strafford, when a young man on his Continental tour: "*Qui nimis notus omnibus ignotus moritur sibi. Tho. Wentworth. Anglus*, 1612;" a modest sentiment for one with such conspicuous destinies.

But the autograph of special interest, outweighing all the rest, and giving historic value to the whole volume, is that of John Milton. This bears date the 10th June, 1639, and was written on his way back from Italy, shortly before his return to England. The English verses quoted are the last lines of his own Comus, which was already published before he commenced his travels. The whole entry is as follows:

——————If Vertue feeble were
Heaven itself would stoope to her.
Cui non animum muto dum trans mare curro.
JOANNES MILTONIS, Anglus.

Junii 10, 1639.

It will be observed that a liberty is taken with a verse of Horace, by changing it from the third to the first person, so as to give it greater point. As originally written, it may be rendered into English: "The sky, not the mind, *they* change *who* cross the sea." As altered by Milton for this occasion, it is: "The sky, not the mind *I* change, *when* I cross the sea." The bearing of this on the beautiful sentiment from Comus is very interesting.

The existence of this autograph was known to the late William Ellery Channing, who aptly remarked with regard to it, that it showed "that to Milton the words from Comus were something more than poetry—that they were a principle of life." It is quoted and dwelt upon by Mr. Mitford, in his life of Milton, prefixed to Pickering's octavo edition; but he has fallen into errors which make it doubtful if this writer ever saw the original.

The autographs of Milton, as of Shakespeare, have excited great interest and been much discussed. Among the treasures of the British Museum there is nothing which attracts more attention. It has been sometimes thought that the one in Boston, belonging to Mr. Sumner, is the most precious of all that exist of the former poet, while the Album itself is most valuable on other grounds.—*Transcript.*

THE MULATTO POET OF CUBA.

GABRIEL DE LA CONCEPTION VALDES (not unknown by his *nom de plume* of *Placido*) was a mulatto of Matanzas, a comb-maker by trade, whose education was of the very rudest kind, a pariah of society, bearing in his very form and color the ineffaceable badge of disgrace and servitude. Yet this man triumphed over all the obstacles in his way, and, after establishing a high reputation as a poet, set the seal to his fame by a dignified and heroic death. In 1844, particulars of an intended insurrection of the colored population came from various sources to the ears of the supreme authority of Cuba, and seemed to demand investigation. Everything like a representative body having been abolished by Tacon, there was no apparent way open for consulting with the creoles on the subject. The Captain-General coolly resolved to settle the business by military commissions, and immediately let loose upon the island a horde of inferior officials, who proceeded to collect testimony, and to inflict punishment after the fashion of the "process of the Templars," or "Jeffrey's campaign." Numbers of free persons of color and of slaves died under the lash,* many others were summarily shot, and such infamous excesses were committed by the *fiscals* as beggar belief. The victims of this dreadful persecution were stripped of their property, and the crown officers—with a few honorable exceptions—soon converted their system of terror into a grand financial expedient. White creoles and foreigners were not exempted from the pestilence of power, and the planters were compelled to ransom their slaves at great cost, from a tribunal which arrested without accusation, and condemned without inquiry.

The conspicuous position of Placido among his people marked him out as an early victim. It is not improbable that Placido may have been concerned in the conspiracy which there is really reason to suppose was then organizing, and though he contemptuously denied many of the charges brought against him, he does not appear to have shrunk from maintaining the right of the negroes to rise against oppression. He was found guilty, and sentenced to be shot. He behaved in prison with great propriety and composure, and won the admiration of numbers who visited him.

In the intervals of his preparation for death, he composed some of the finest of his poems, particularly his *Prayer to God*. Can we deny the honors of genius to the Cuban *mulatto* who could so feel and speak?

"Oh God of love unbounded! Lord Supreme!
In overwhelming grief, to thee I fly:
Rending this vail of hateful calumny,
Oh let thine arm of might my fame redeem!
Wipe thou this foul disgrace from off my brow
With which the world hath sought to stamp it now.

"Thou King of kings, my fathers' God and mine,
Thou only art my sure and strong defense;
The polar snows and tropic fires intense,
The shaded sea, the air, the light are thine:
The life of leaves, the waters' changeful tide,
All things are thine, and by thy will abide.

"Thou art all power; all life from thee goes forth,
And fails to flow obedient to thy breath;
Without thee, all is naught; in endless death
All nature sinks, forlorn and nothing worth.
Yet even the void obeys thee, and from naught,
By thy dread word, the living man was wrought.

"Merciful God! how should I thee deceive?
Let thy eternal wisdom search my soul!
Bowed down to earth by falsehood's base control,
Her stainless wings not now the air may cleave.
Send forth thine hosts of truth, and set her free!
Stay thou, oh Lord, the oppressors' victory.

"Forbid it, Lord, by that most free outpouring
Of thine own precious blood for every brother
Of our lost race, and by thy Holy Mother,
So full of grief, so loving, so adoring,
Who, clothed in sorrow, followed thee afar,
Weeping thy death like a declining star.

"But if this lot thy love ordains to me—
To yield to foes most cruel and unjust,
To die, and leave my poor and senseless dust
The scoff and sport of their weak enmity—
Speak then! and then thy purpose fulfill;
Lord of my life, work thou thy perfect will!"

A letter which Placido sent to his wife on the night before his death, is worthy of a place beside the more famous one which Padilla wrote in circumstances so similar. Thus the despised laborer bade eternal farewell to his mother:

"The appointed lot has come upon me, mother;
The mournful ending of my years of strife;
This changing world I leave, and to another.
In blood and terror, goes my spirit's life.
But thou, grief-smitten, cease thy mortal weeping,
And let me hear thy peace regain;
I fall for right, and thoughts of thee are sweeping
Across my lyre, to wake its dying strain—
A strain of joy and gladness, free, unfailing,
All glorious and holy, pure, divine,
And innocent, unconscious as the wailing
I uttered at my birth: and I resign,
Even now, my life; even now, descending slowly,
Faith's mantle folds me to my slumbers holy.
Mother, farewell! God keep thee, and for ever!"

On the morning of the 28th of June, Placido was led, with nineteen others, to the Plaza of Matanzas. He passed to his death like an Indian chief, chanting for a death-song his own noble *Prayer*. He was to suffer first; stepped into the square, knelt with unbandaged eyes, and gave the signal to the soldiers. When the smoke rolled away, it was seen that he had only been wounded, and had fallen in agony to the ground. A murmur of pity and horror ran through the crowd; but Placido, slowly rising to his knees, drew up his form proudly, and cried, in a broken voice: "Farewell, world! ever pitiless to me! Fire *here!*" raising his hand to his temples.

Possibly this dark history may not yet have rounded to its close. Men like Toussaint and Placido fall not obscurely nor unavenged. Their friends are

"Exultations, agonies,
And love: and man's unconquerable mind."

A Spanish traveler in Cuba, Sâlas of Queroga, says of Placido's poetic merits: "I know no American poet, Heredia included, who approaches him in genius, in polish, and in dignity." The same critic, after analyzing Placido's poetry, writes thus:

"It is truly wonderful to hear a poet, esteemed humble by the society in which he lives, addressing himself to the Queen-Regent of Spain in language like this:

'Some one there is, who, with his golden lyre,
Worthier thy sovereign ear, shall chant
To the vibrations of its jeweled strings
More grateful songs, perchance, but not more free!'

"And these lines are equally bold and daring:

'And beats not thy heart too? Therefore will I,
While the pure dawn her snowy canopy
Hangs on the orient sky,
Bid my rejoicing hymns to God on high,
Upborne by gentlest breezes, swiftly fly;
Let them who fear be dumb, for not of them am I!
If thou with pleasure hearest, let thy prayers
Swift seek the eternal, that my songs may rise
Even to his throne, and then on Cuba fall,
Impearled in blessings from the echoing skies!'"

It was important for me to paint the poetic character of Placido, to bring into clearer relief his astonishing merits. I fear, nevertheless, that my readers will not sufficiently appreciate the true condition of a miserable laborer in the island of Cuba; and only by such an appreciation can they fully estimate the great value of the lines I have quoted. The vigor of Placido's versification corresponds to that of his thought. It is surprising to see the facility with which he manages the tenderest themes, and some of his compositions touch the deepest emotions of the soul. My task would be endless should I attempt to extract all the beauties of these poems, for if there are very few that can be quoted in full, there is not one unrelieved by the light of genius. Their faults arise from the poet's want of instruction; their inspiration is celestial.

This man, be it once more remembered, was a person whom many an American lady would have thought sufficiently honored with a place behind her chair at the dinner-table, where he might have listened to edifying conversation about the insulted genius of Burns, and the prejudices of a snobbish nobility!—*Chambers's Journal.*

* The British Commissioner, Kennedy, says three thousand.

PASTORAL VISITATION.

DR. HYDE of Lee, Mass., was a model pastor. He was the first minister of the people, and grew up with them. He adopted this plan at his settlement. He noticed any who were absent from the house of God on the Sabbath; and if they lived within a mile of the meeting-house, he called on them Sabbath evening. If more than a mile, he called on Monday morning. In this way he secured the best attendance of any minister in New England.

The late Dr. J. S. Spencer of Brooklyn was a most successful pastor. The writer once called on him at Northampton. He came out with a note-book in his hand, in which he recorded every family, every visit, with remarks to guide him in his future visits, as well as to aid in preparing his sermons. In following out this plan he was enabled to prepare those invaluable pastoral sketches which have done so much good.

The writer will only name one other remarkable pastor: Rev. Orrin Fowler, late of Fall River, Mass. He was a man of great promptness and punctuality. He was never behind the time at any appointment. He also kept a list of his visits, and made it a point to see all his people at their homes once in so many months. He was also a diligent student. Many of his brethren thought he made a mistake in consenting to go to Congress, but all agreed that he was a good man and a most excellent pastor.—*Dr. Tucker's Pastoral Visitation.*

NEW YORK AND VIRGINIA.

IN 1790, when the first census was taken, New York contained 340,120 inhabitants; at the same time the population of Virginia was then more than twice the number of New York. Just sixty years afterwards, as we learn from the census of 1850, New York had a population of 3,097,394; while that of Virginia was only 1,421,651, being less than half the number of New York! In 1791, the exports of New York amounted to $2,505,465; the exports of Virginia amounted to $3,130,865. In 1852 the exports of New York amounted to $87,484,456; the exports of Virginia during the same year amounted to only $2,724,657. In 1790, the imports of New York and Virginia were about equal; in 1853, the imports of New York amounted to the enormous sum of $178,270,999; while those of Virginia, for the same period, amounted to the comparatively pitiful aggregate of only $399,004. In 1850, the products of manufacturers, mining, and the mechanic arts in New York amounted to $237,597,249; those of Virginia amounted to only $29,705,387. At the taking of the last census, the value of real and personal property in Virginia, including negroes, was $891,646,438; that of New York, exclusive of any monetary valuation of human beings, was $1,080,309,216.

In August, 1856, the real and personal estate assessed in the city of New York amounted in valuation to $511,740,491, showing that New York city alone is worth far more than the whole state of Virginia.

What says one of Virginia's own sons? He still lives; hear him speak. Says Gov. Wise:

"It may be painful, but, nevertheless, profitable, to recur occasionally to the past; to listen to the admonitions of experience, and learn lessons of wisdom from the efforts and actions of those who have preceded us in the drama of human life. The records of former days show that at a period not very remote, Virginia stood pre-eminently the first commercial state in the Union; when her commerce exceeded in amount that of all the New England states combined; when the city of Norfolk owned more than one hundred trading ships, and her direct foreign trade exceeded that of the city of New York, now the center of the trade, and the great emporium of North America. At the period of the War of Independence, the commerce of Virginia was four times larger than that of New York."

The cash value of all the farms, farming implements, and machinery in Virginia in 1850, was $223,423,315; the value of the same in New York, in the same year, was $576,631,568. In about the same ratio does the value of the agricultural products and live stock of New York exceed the value of the agricultural products and live stock of Virginia. But we will pursue this humiliating comparison no further. With feelings mingled with indignation and disgust, we turn from the picture.—*Helper's Crisis.*

MOUNTAIN SCENERY.

[THE following remarks on the charms of mountain scenery occur in an article upon Rev. T. S. King's work on the White Hills, in the last North American Review. The paper is understood to be from the pen of Rev. A. P. Peabody, D.D., the editor.]

Mountain scenery, beyond all other forms and aspects of nature, generates strong local attachment. The most intense love of country has always been found in dwellers among the hills. No homes have been fought for with such earnest, self-sacrificing patriotism, as wild and even barren rocky fastnesses. Mountaineers can be destroyed in their homes more easily than they can be driven from their homes; and none feel the hardship of exile and expatriation so keenly as they. Summer tourists are bound by the same law of attraction. On other routes of travel they seek the zest of novelty, and are perpetually exploring regions previously unvisited; but the mountain journey or sojourn invites their return for season after season, and the same steps are retraced, the same haunts revisited, with an interest, a fascination, and a joy that never reach their climax. This is due in part, we doubt not, to merely physical experiences. The pure, thin, bracing air of elevated regions is inhaled with a conscious luxury, which seldom accompanies the process of breathing on the plain or by the sea-shore. The sum of vitality is doubled, and the life of two days seems condensed into one. The undulating paths, the alternate ascent and descent, bring in turn all the muscles employed in locomotion into exercise, and give them in turn relief and relaxation, so that not only does the enthusiastic pedestrian find his capacity enhanced, but, as we have learned by repeated trial, the horse, in whose case the journey is a mere affair of muscle, can measure day by day a greater distance, and for a greater number of successive days, in a hilly country than on level ground.

But the transcendent charm of mountain scenery is its unceasing novelty. On no two days, for no two successive hours, is the panorama the same. Sunlight, cloud, and vapor are presented in combinations that change as often, and are as incapable of repeating themselves, as the groups of glittering objects in the kaleidoscope. The caps, wreaths, and fillets of azure mists, the shadows of moving clouds, the prismatic hues that clothe barren crags with a transfiguring glory at sunset, the passage of dense columns of vapor among the hills and over the valleys, are at every moment as fresh a joy to the beholder as if the like had never been seen before. The midsummer day is too short, the brief midsummer night too long, for a feast of beauty and grandeur served by elemental spirits that know how to greet their guest with a new surprise at every moment.

KINDNESS VS. BRUTALITY.

By JOHN DOY, Agent of the Juvenile Reform Society of Rochester.

IT is instructive to observe the wonderful power of kindness to subdue the most unruly and refractory spirits. Oh! how has sin laid waste even the natural affections! When will parents learn to obey the dictates of parental love, so deeply implanted in their hearts, but which they smother, and substitute fierce, passionate blows for the words of love and gentle firmness that should ever characterize their government of the precious ones committed to them to train for immortality?

"We know not what to do, having tried all means." So said the mother of a boy about ten years old, who was not at home when I called, but I had received information respecting him from a boy just reclaimed, who had been his companion.

The parents said they had whipped him within an inch of his life; they had chained him to a bedstead; had kept him naked up stairs for a week; starved him, etc.; but all had been of no use—he would not go to school. After this cruel course of *miscalled* correction, he would go into the country, live at one house for a while, then at another, so on for a week at a time, without once coming home. They promised if they could find him that day they would keep him till I came. On going at the appointed hour, the parents exclaimed that they had him locked up, apparently with as much satisfaction as if some important achievement had been performed. I went in and wished the child to be brought. His mother shouted, "Shut the door or he is off." Against this I protested. The door was very solemnly unlocked and the culprit ordered out, when forth walked a child with noble, determined, but naturally kind features. I took him between my knees, put his hair aside, tried to get him to lift up his face. I gave him candy and other little things, but he could not partake of them, being so broken down by my caressing him, and the words of kindness he had so long been a stranger to. I told him if he wished to run away he might do so, the door was open. He said no, he would go to school with me in the morning if I would go and tell them not to *whip* him for past deeds. This was agreed, and I left with the understanding that the doors and windows were to be open, and he was to go if he wished. At eight in the morning I found him all ready and waiting for me. His father and mother thought I had some spell or supernatural power, as they never saw him desirous to go to school before with any one. I told them although he was *their boy*, they had never unlocked his little heart by kindness. This was denied. He had had good food, clothing, etc., but they not understanding the purport of my argument, we left for school. We conversed by the way, and when his little bright eye would look up I would give him some trifle—perhaps a five-cent piece or something else. Before we arrived at school he sobbed aloud, overcome by the power of kindness. I encouraged him, wiped away his tears, shook hands heartily with him, and left him at school. The teacher exclaimed, now I had my match, as he was the noted little traveler, and considered a hopeless case. I have called every day or two since, find him always on hand, give him encouraging words and little presents before all the scholars. Sometimes I request him to ask me questions, and then I answer them; his features will brighten and put on a new aspect.

A GOOD SECURITY.

After repeated attempts to find the opening to a little truant's heart, I took him to school and told the boys in the room that I should be compelled to take this little fellow to the House of Refuge unless some one in the room would become his security, as his parents and the boy's promises had thus failed to change him from a truant to a regular attendant at school. No one moved. I then requested him to shake hands with the little boys as they passed around him, previous to his leaving them, perhaps for ever, to be the inmate of the Refuge. Many wept while they shook his hand. I took him by the hand and moved on, then turning round, asked aloud once more if there was not *one* boy that would be kind enough to become his surety, and explained the nature of such requirement, when up came a boy about nine years old, with tears trickling down his noble features. His heart was too full to speak, but he gave me his little hand and put the other in the hand of the culprit; said he had *nothing*, but he would *watch* him and *go home* with him, *come* with him and *play* with him—nay, I might take *him* instead of the other, if he was not a better boy after a while, "but don't take him to jail." I accepted that security; shook hands upon it. I see them every few days; their hearts are blended together; the little fellow comes regularly to school; is often affected to tears when I talk with him. He is a saved trophy of the Juvenile Law.—*Report of Rock. Juv. Ref. Soc.*, 1853.

A HINT FOR THE AMERICAN SUNDAY-SCHOOL UNION.

A LATE number of *The Sunday-School Advocate*, (Methodist,) in an illustrated article upon "Joseph," has a paragraph, which, as a specimen of judicious teaching in such a periodical, and as an indication of the progress of anti-slavery sentiment in that very influential denomination, is so much in point that we copy it here:

"The artist meant in this picture to represent the sale of Joseph by his brethren to the Ishmaelites. See how unwilling the dear lad is to go with the two men who are leading him off to their tent! He is thinking of his beloved father, of his happy home, of his sad future, for henceforth he is to be a slave. Study his features well and closely, my child, and in their sad expression learn what a terrible thing it must be to be sold away from home and friends as a slave. Yet thousands, whose right to freedom is, in the sight of God, equal to Joseph's, are bought and sold in the slave states every year. Pity them, pity them, my children!

"On the right, one of the traveling merchants is paying the twenty pieces of silver, for which Joseph had been bought, into the hands of two of his brothers. Look at the sharp-faced buyer and the selfish sellers of their own flesh and blood. How strange it looks to see a *man* exchanged for *money*. Do you think God ever meant men to buy and sell each other like that? I don't. I'm sure I should not like to be bought and sold like a horse. I certainly should not like to see any of my dear readers bid off at auction like calves or lambs in a cattle-market; and I think I have not a boy or girl among my readers who would like to be either bought or sold.

"Well, God made everybody to feel just as we feel, not excepting the poor negro. It is just as hard for him to be sold away from his mother and father as it was for Joseph, or as it would be for us. Hence I would neither buy nor sell a negro, unless I bought him to set free, because if I did I should be doing to him what I would not like him to do to me. I should break the golden rule."

ANCESTRY.

To rejoice in our ancestry if it is an honored ancestry is not wrong. Yet there is danger of setting too high a value on it; and to be often boastingly speaking of it, is a weakness. Those whose only inheritance is derived from their ancestry, disgrace their ancestry; the noble blood which is claimed to be in their veins has evidently lost its virtue; they are degenerate plants of a superior stock.

It will much abate pride of pedigree, by remembering that if all that is concealed about it was known, it might appear much less deserving of honor than it now does; and that however distinguished pedigree may be, yet if run back far enough, it will disappear in emptiness.

Doubtful pedigrees were well ridiculed by Stanhope—Lord Chesterfield,—when he placed among the portraits of his ancestors two old heads, inscribed—Ida De Stanhope, and *Ere* De Stanhope.

As has been justly observed, "all that a man rightfully can lay claim to is his own name; the embellishing should be his own, not that of his defunct predecessor."—*Rel. Herald.*

Foreign Miscellany.

PONTIFICAL GOVERNMENT.

[See Letter of English Correspondent, page 2.]

AMONGST the documents left by the Government of the Pope in the public offices of Bologna, and found by the present rulers, are the following, which were published in the *Monitore* of Bologna. The first is a letter from a newly-appointed lay Governor of the town and district of Faenza to the ecclesiastical authority in Bologna. Faenza is not a large town.

MOST REVEREND EXCELLENCY: I yesterday paid an extraordinary visit to one prison. My heart was grieved. In this one prison alone I found ninety-one persons. Very few of these are under trial. Many depend on the Austrians, some are at the disposition of the Sacra Consulta,* and very many have been placed here as a precautionary measure without having been examined, without any prosecution having been instituted against them, perhaps also without just cause. Some have groaned here for months, some for years, some even for lustres. This is an open wound that bleeds, and is a new cause of the discontent and aversion to the authorities, and of the anger against the Government. Crimes and delits should be dealt with striking at people in a mass; it is not by such means that we can be led to the love of the august sovereign. On account of the recent sanguinary deeds, three individuals have been arrested by order of the public procutor, and three days after they have been examined, but without getting at the truth. I have reason for what I say. By order of Monsignore the Delegate, twelve of the persons were arrested as a measure of precaution, but these are unconnected with the first three, and of these twelve only three are innocent. The outcry is all but universal. It will be necessary in this case to adopt firm and vigorous measures. But dictate to me, for obedience. I have not yet dry the tears of a hundred families who mourn; the loss of father, husband, or son, and the two hundred families ruined in misery, because those who were their support are in prison. By another post I shall send a list of them.

Finally, looking at the Chancery, I found a deplorable state. Above 220 causes have been depending for four and five years.

The letter then proceeds to state the means the persons he intends to employ to overcome this evil, and concludes:

So much for the present. I am, with esteem and respect, your most reverend Excellency's humble servant, Luigi Vannicelli, Gov. Faenza, July 16, 1853.

Then follows a decree of Cardinal Antonelli, with his signature, purporting that, in addition to the ordinary punishment for such crimes, persons guilty of picking pockets in churches, or other public places, shall receive from 15 to 30 blows with a stick.

The next document cons

A Fine Old Radical Reformer.—There lives at Blella, on the banks of the Tyne, where the Northern Reform Union germinated, a John Emerson, an imposing-looking old man, with the snows of seventy to eighty winters upon his head. Age, which ices so many over with apathy, leaves him with the ardent heart of youth. Humble in station, hargeman and miner all his life, his tremulous but honest voice is raised now, as half a century ago, whenever the forlorn hope of unpopular opinion wants a volunteer. Nothing a traveler can see in the north is more honorable or more touching than the noble tenderness with which his "young master," Mr. Cowen, secures for him the chair or place of honor at a political meeting in his neighborhood. The old man is a fine type of the sturdy reformers to be found in the ranks of the Union, but he has the characteristic distrust of the press peculiar to the old school. In the first familiar conversation I ever had with him, he asked me if I could get a letter from him, on some local political point, inserted in a London paper. It would be the crowning glory of his life could it appear in *The Daily News*. I naturally inquired why he did not send it to a local paper. There was *The Gateshead Observer*, edited with an accomplished liberality, nowhere in the provinces surpassed. There was *The Northern Daily Chronicle*, edited by one whose name was a household word among the working-class reformers of London and Manchester. "No," said my old friend, "the last letter I took to *The Chronicle* was never inserted. I walked seven miles, after my day's work was over, to put it into the editor's box myself, and went down to Newcastle once a week for several weeks to demand why it did not appear." This was discouraging, certainly, I allowed; but "when was this?" I asked. "In 1819," was the reply. It was forty years ago. Seven generations of editors had died out at *The Chronicle* office since that time, but Emerson had never recovered his faith in editors. I relate a literal fact. This story of editorial insensibility to poor men's wrongs was a fireside tradition in the village, as the same thing is elsewhere and among many, whom later experience than that of our old friend should make wiser.

Bologna Fortified.—A correspondent of *The London News* writes, Dec. 14th:

"I have carefully inspected the plans which have been drawn up by Colonel Mezzacapo, and, according to what I saw, the fortifications of this city are very nearly equal in importance to those of Alexandria and Verona. This work will be carried out with the greatest activity; and, judging by the plan which is going to be adopted, within the space of three months Bologna will be turned into a strong intrenched camp, able to give shelter to an army of 30,000 men. The hills which surround the town, and its central position, will enable such an army to keep in check an invading force of three times its own number which may attack the Legations from the north. The foundry just established at Parma is busily engaged in casting rifled cannon for the defense of this important stronghold of Central Italy, whose intrenched fortifications, from the Montagnola to San Salvatore, will mount not less than 200 heavy guns. In the worst case, if the Austrians should be charged with the mission of putting into execution the final decision of the Congress, they could not do it without bringing into the field an army of 180,000 men. One half of this army would have to operate against Bologna, the other half to keep on the look out, for it could be attacked by the central forces gathered within and behind the intrenched camp of Bologna. This camp could not be attacked with an army much less than 90,000 men, for the radius of fortification being at some places as large and strong, would enable General Fanti to repulse them all. Without, therefore, reckoning upon the revolutionary element of the country, which would be at once raised by Garibaldi, Central Italy, with its army of 60,000 men, erected as it will be by the fortifications of Bologna, could make a most determined and protracted resistance to an invading foreign army. When one thinks that only six months ago Central Italy was in a defenseless state, and that it has now an army of 48,000 men; when one thinks that before the month of March is over this army will be increased by at least 18,000 men, and in possession of a formidable stronghold, one cannot help admiring the almost incredible exertions which have been made."

Talking Evil of Dignities.—A milkman at Klosterneuburg, a town in the neighborhood of Vienna, has been sentenced to three months' imprisonment for speaking disrespectfully of St. Leopold, the patron saint of the province. The Lower Austrian freethinker declared that the doughty rival of Richard Cœur de Lion was a robber knight, who lived on the top of a high hill in order that he might be able to see at a distance the vessels which were coming down the Danube. "As to the title of saint," said the impious dealer in milk, "anybody can have it who has the money to pay for it." The principal witness against the man was his step-father, with whom he had long been on a very unfriendly footing.

Professor Liebeg and the Sewage Question.—Baron Liebeg has, in a series of letters, called public attention to the system of sewerage in large cities. He directs attention to what Babylon and Assyria were, and to what they now are; and urges upon us to learn in time from their melancholy fate, which he is of opinion we certainly shall share one day, if we do not provide against it; and which, in the case of those ancient seats of civilization, he has altogether to ascribe to the gradual exhaustion of the soil by a system of agriculture in which care was not taken to replace every atom of fructifying material taken from the field in the harvest.

Royal Present to Penrhyn Slaters.—On her Majesty's visit to Penrhyn Castle, the members of the Penrhyn Quarry Choral Society sang before the Royal family. The Queen was so pleased with the efforts of the choristers that she resolved to present a silver cup to the society through the Hon. Mr. Pennant. The testimonial cup weighs ninety ounces of silver, and bears the following inscription: "Presented by her Majesty the Queen to the Choral Society of the Penrhyn Slate Quarries, which sang before her Majesty on Sunday evening, 16th of October, 1859." Sir Baldwin Phipps, in a letter to Mr. Pennant, says: "Her Majesty and the Prince Consort would be glad that this cup, while it was considered as a mark of the satisfaction with which they heard the very creditable performance of the numerous body who sang before them, might also be looked upon as testifying the approval with which her Majesty and his Royal Highness regard the cultivation by all under your employment, and in your neighborhood, of so laudable and amusing a taste, and of their wish that all should unite in encouraging a mode of employing their leisure hours so likely to prove beneficial to their social and moral condition."

Fact and Fiction.—*The Jewish Chronicle* says: "An occurrence lately took place at Myslovicz, a frontier town of Prussian Poland, which strongly reminds us both of the scene enacted at Bologna eighteen months ago by the Papal agents, and the stirring incident related in 'Uncle Tom's Cabin,' when a black slave, pursued by her taskmaster, in order that her child should not be snatched from her, crossed a river on the floating ice. The heroine in this case was a Jewess, who, having become the mother of an illegitimate child by a Christian, had the boy circumcised, and resolved to bring him up in her religion. Suddenly the police appeared to take it from her by force, in order to bring it up in the Christian religion. A most affecting scene now ensued. The despairing mother, with infant in her arms, fled, but was hotly pursued by the police, like a hare chased by a number of dogs. On, she sped toward the Russian frontier, but her pursuers constantly gained upon her. She had just reached the brink of the river that forms the boundary between the two countries. No friendly bridge spanned the stream, no boat pulled from the shore. The fate of the child seemed unavoidable; the police all but laid hands on her. But no, her infant was not to be snatched from her. With the courage of despair she plunged into the flood, and, holding with one hand the child aloft, she swam across the river, and safely reached the opposite bank, where her pursuers dared not follow her. Now, the iniquity of these proceedings consists in the first place, in the circumstance that as the Christian father neither supported nor recognized the child, he clearly had forfeited all paternal rights; and, secondly, in the injustice of the Prussian law, which, whilst it enacts that in all cases of illegitimacy the child is to be brought up in the religion of the mother, prescribes that in the case of Jews the infant should be brought up in the Christian religion, whenever the father or mother happens to be a Christian. We understand that, stirred by this iniquity, a large number of Prussian congregations have petitioned the Government for the repeal of this unnatural law.

"Sam an Irish brigade to Rome, forsooth! Why, everybody knows it would end in their laying down their arms to one of Garibaldi's corporals in a brocolli.—*Saturday Review.*

A considerable number of the soldiers who were discharged in India upon their refusal to be transferred to the East India Company's to the Queen's service, have re-enlisted since their arrival in England.

On Saturday morning a large and beautiful drinking fountain was opened in the center of the cross roads on the northeast side of the Elephant and Castle. The fountain, which was presented by Mr. Ambrose Lethem to the inhabitants of St. Mary, Newington, has been erected at a cost of £120. A large trough for dogs and sheep is attached to it.

The Government has granted an annual pension of £50 to Mrs. Janet Taylor of No. 104 Minories, author of "Epitome of Navigation and Nautical Astronomy," "Improved Lunar Tables," "Guide to the use of Mariner's Charts," etc., for her services in the cause of navigation, a deserved and gratifying recognition of merit.

Official returns prepared at the Ministry of Marine show not so less than 409 shipwrecks of French vessels during the month of November. Such a list of disasters in a single month is unparalleled.

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PREACHERS AND PREACHING. By Rev. Nicholas Murray, D.D. New York: Harper & Bros.

Readers who are familiar with Dr. Murray's style will not exact of him a strict observance of the grammatical and rhetorical rules laid down by the Murray of the Syntax. Nor will any look for a work in the same rich and thoughtful vein with Vinet's Pastoral Theology. This book is chiefly a series of newspaper sketches, written in an off-hand style, full of anecdote, and with now and then a pithy practical remark or a devout reflection. It is so evident that the author means well in all that he says, that one cannot but regret his manifest prejudices and hasty generalizations. There is much in the book that may be read with profit by both ministers and people; yet we fear that a ministry formed upon the model of these instructions would fall very far below the intellectual and moral requirements of the times; and we are sure that neither Mr. Beecher's sarcasm nor Dr. Cheever's philippics have done so much to disparage the ministry in the popular mind, as will Dr. Murray's uncharitable exposure of the real or imaginary faults of his brethren. Dr. Cheever and Mr. Beecher deal with principles; Dr. Murray amuses himself with peccadilloes, sometimes by invading the confidences of private life.

To show how far his judgment is warped by prejudice, we give a curious contradiction from his own pages:

"Ministers of the Gospel, far more than formerly, permit themselves to be drawn aside from their direct work to secular or semi-secular pursuits, and by such a course they injure their own character and influence, and subject all their brethren to reproach. If a man having selected the ministry, finds that he has mistaken his calling, let him give it up; but let no man seek to be a minister, a speculator, a politician, or a fanatical propagator of isms at the same time; and unless this mingling of pursuits with the ministry, with which it has no connection or affinity, is checked, the church and the country will reap the bitter fruits by-and-by. It has already produced many scoffing infidels." (page 55.)

Dr. Murray wrote this paragraph through sheer prejudice against ministers who preach upon the guilt of American slavery. Turn now to his own picture of a model-minister. We italicize the contradictions to the above:

"Perhaps there is not a point connected with the pulpit, preachers, or preaching, which may not be illustrated from the life of Dr. Chalmers. His ministry was a glorious one to the church and to the world; and while it was by his pulpit ministrations he made the deep impression upon his race which survives him, and which will survive the lapse of ages, yet to what a remarkable degree did he devote himself to the promotion of *the great interests of society*. We find him at one time writing on *Political Economy*, to encourage Britain when dispirited by the Berlin decrees of Bonaparte; at another, seeking to enlighten the world on the best way of improving *the temporal* condition of the poor; at another, forming a penny-a-week society to aid in circulating the Bible; at another, thundering in the General Assembly against 'Pluralities;' at another, following the poor to their wretched abodes in the most narrow wynds of Glasgow; at another, multiplying schools to meet the wants of his people; at another, organizing and directing Sunday-schools; at another, traveling through England in search *of poor-law statistics*; at another, defending the spiritual jurisdiction of the Church; and when the Free Church went forth from the Established, descending with a minuteness of detail to everything which entered into its stability and rightful position, as if his whole previous life had been spent among details! He permitted nothing to escape his notice, and *he thought nothing beneath him that could in any degree promote the general interests of society*." (p. 199.)

The writer who can pen two such contradictory passages, and print them in the same book, needs no further criticism.

CHRISTIAN'S INSTRUCTOR.—A. S. Barnes & Burr are now the publishers of that well-known popular compend of theology, "The Christian's Instructor," by Rev. Dr. Josiah Hopkins of Auburn, N. Y., formerly of New Haven, Vermont. That clear yet brief "explanation and defense of the doctrines and duties of the Christian Religion" has passed through several editions, and now appears, "revised and enlarged," under the sanction of a new copyright. It is a good text-book for the instruction of an intelligent class of young people in a congregation, and many a theological student whose mind has been half bewildered with the extra-refined prelections of learned and acute professors, might advantageously clear up his thoughts, before presenting himself to Association, Presbytery, or Council, by a diligent perusal of "The Christian's Instructor."

NEW ENGLAND DIVINES.—The issues from the Methodist "Book-Rooms," Carlton & Porter, 200 Mulberry street, are increasingly catholic in their character. We discover in them, so far as they fall under our notice, less of a sectarian and controversial spirit, much less of the old anti-Calvinism that so abhorred the doctrine of election, than formerly. One of the recent books from that establishment is "Sketches of New England Divines, by Rev. D. Sherman." The New England Divines whom the author has put into his sketch-book, are twenty-one in number, the catalogue beginning with John Cotton, and ending with Stephen Olin. Of these twenty-one eleven are Congregational Calvinists, one (Roger Williams) a Baptist, and the remaining nine are Methodists. We commend the purpose and spirit of the author, though we find ourselves sometimes differing from him in matters of fact as well as of theological opinion. He means to be impartial,—and he desires to make his Methodist readers feel that they have lot and part in all the religious history of New England. Yet it strikes one rather oddly to find Jonathan Edwards sandwiched between Jesse Lee and Elijah Hedding,—or Nathaniel Emmons between Jonathan D. Bridge and Joshua Crowell,—or Ezra Stiles and Lemuel Haynes between Wilbur Fisk and Billy Hibbard. But why not? Will there not be like juxtapositions in heaven?

WATSON'S WOOING; OR, MARGARET HUNTINGTON'S EXPERIMENT. By the author of Little Leaven. New York: A. D. F. Randolph.

This little work will be warmly welcomed by the readers of the former productions of the same author—already a writer of mark in the "juvenile" department of literature, and a favorite in a wide circle. Though this book is specially designed for children, it possesses a high order of literary merit. The ease and skill with which characters are drawn would do credit to many more practiced and noted pens. The naturalness with which a variety of personages exhibit their several traits, would rescue a much larger work from the charge of being commonplace. The accuracy with which Vermont society and scenery are daguerreotyped, must make it popular in that state, and a pleasant picture for all sections. But what most pleases us is the author's loyalty to New England. Though the style of the work is always graceful, and its spirit genial, not a feature of Puritanism has been sacrificed to this result;—duty, usefulness, a change of heart, evidence of conversion, are all presented in their honest simplicity; there is no attempt to make religion winning by first making it pliant.

We have already commended a tiny but most useful volume from the same author, entitled *The Two Heaps*. We congratulate the publisher upon having secured a writer of such real merit; we congratulate the writer in having found a publisher who knows how to appreciate a good work, and to introduce it favorably to the public; and we congratulate book-buyers upon the fact that the pens of good writers and the presses of good publishers are continually busy. It is a comfort to know what are good books, and where to buy them.

THE BIBLIOTHECA SACRA.—It seems to us that no intelligent person can read over the Table of Contents of *The Bibliotheca* for the last year, without being impressed with the value of this work as an educator of the ministry, as an exponent of our Christian learning, as a representative of the dignity, breadth, and power of our Theology, and as a stimulus to that profound investigation of religious truth, without which the pulpit would soon lose its force, and popular religion would degenerate into superstition. A superficial view of the work might give the impression that it is too dry and scholastic for general usefulness. To be sure it is not designed for superficial reading, or for popular impression; but any intelligent Christian desiring to understand the higher themes of the Gospel, will here find much that is quite within the scope of one not versed in the learned tongues or in the technics of philosophy. Such a one would be richly repaid for the cost of the work, by the attentive reading of Prof. Shedd's article on The Atonement, in the last number, or of Prof. Phelps's on the Oneness of God in Revelation and in Nature.

To the minister the habitual reading of such a work is a source of mental improvement which cannot be measured. Ministers of Congregational churches—and especially of such churches in New England—must keep up the standard of theological and literary attainment in the pulpit or they will cease to be a power in the community. On this point the following words of the Prospectus of *The Bibliotheca* for 1860 are just and admirable:

"*The Bibliotheca Sacra* is not designed for discussions of ephemeral interest, but for those of permanent value. It does not strive to inflame the zeal of theological partisans, but to exhibit the broad Scriptural views of truth, and to cherish a catholic spirit among the conflicting schools of evangelical divines. It is the organ of no clique or party, but is a 'Library' of essays, a 'Repository' of tracts, written by differing theologians, and adapted to explain or to elicit the exact truth. The work does not pretend to shape the materials of thought, so that they may be transferred at once, and without being rewrought, into sermons; but it aims to suggest principles which will refresh and strengthen the writer of sermons, and stir him up to various and vigorous presentations of Biblical Doctrine. Some of its articles require deep thought, but this is absolutely essential to the maintenance of a dignified and a commanding science of theology. When a clergyman ceases to feel an interest in elaborate discussion, he begins to throw away the rightful authority of his office. When he confines his attention to books which are no more adapted to the educated mind than to the uneducated, he becomes less 'apt to *teach*' those who look up to him for instruction, and less qualified to command the reverence of a congregation whose training he ought to superintend. The *leader* must walk before the *led*. The shepherd must not keep abreast of his flock, nor lag behind it. He must move in advance, and must be *followed* by those who have reason to confide in his guidance. A pastor is bound to acquaint himself with spheres of thought to which the majority of his hearers are unaccustomed. His more recondite studies are essential to the interest of his simpler discourses. His exercise with heavy armor fits him to wield the common implements of his office with the greater elasticity. 'We need all our learning,' said Archbishop Usher to his clergy, 'to make things plain.'"

The small sum of $4 per annum will secure the benefits of this standard Quarterly. Why not order it at once for yourself and your minister? The contents of the January number are entered in another column.

THE LONDON ART JOURNAL opens the year with a new feature which will be specially attractive to American subscribers. Mr. Ben. J. Lossing has been engaged to adorn its pages with illustrations of the scenery of the Hudson river, from its source to the sea. The skill of Mr. Lossing in the illustrated description of American scenery will here find a most attractive field. *The Art Journal* furnishes yearly a gallery of engravings from the choicest paintings and statues of both ancient and modern schools; while its comments upon the principles of art are instructive and valuable even to the uninitiated. New York: *G. Virtue*, 26 John st.

THE CONGREGATIONAL QUARTERLY.—We have barely time and space to say that *The Quarterly* for January is out; that with more than the usual variety of reading matter, it contains invaluable tables of statistics touching all the interests of the Congregational churches. It ought to be upon the table of every minister and every intelligent member of our churches. As *The Quarterly* takes the place of *The Year-Book*, we are assured that the Secretary of the American Congregational Union (Rev. Isaac P. Langworthy, Chelsea, Mass.) will send the second volume of *The Quarterly* gratuitously to every minister who will take a collection, this year, in aid of the Church-Building fund of the Union, without expense to the Society;—provided he is notified to that effect before the 1st of March next. We shall have more to say of *The Quarterly*, hereafter.

A NARRATIVE OF THE DISCOVERY OF THE FATE OF SIR JOHN FRANKLIN. By Captain McClintock, R.N., LL.D. Boston: Ticknor & Fields.

The interest of thrilling adventure, of graphic description, of fortunate discovery, of scientific investigation, and above all the interest attending the solution of a mystery that had engaged the profoundest sympathy of the civilized world, impart to this volume an attraction which no work of fiction from the most gifted pen could possibly possess. The style of the narrative is lucid and straightforward, commanding the attention of the reader to the end. The volume is illustrated with several plates and maps. The contributions which this voyage of the Fox has brought to physical science, and especially to the geography of the Arctic Regions, we shall notice hereafter. The enterprise of Messrs. *Ticknor & Fields* has brought out the volume, from advanced sheets, almost simultaneously with the English edition. Messrs. PHINNEY, BLAKEMAN & MASON, 61 Walker st., have the work for sale, with all other publications of the same house. We have already noticed the handsome edition of De Quincey's works from the press of Ticknor & Fields. They have lately published a choice edition of the Life and Correspondence of Dr. Arnold, in two volumes duodecimo, and an illustrated edition of Tom Brown's School-Days at Rugby, in which the pencil of the artist produces to the life some of the best-described characters and scenes of that most genial and enjoyable book. It is well to contemplate the master and the pupil side by side as presented in these three volumes.

THE SERMONS preached at the dedication of the Broadway Tabernacle in this city, have been published in a neat pamphlet by Mr. N. A. Calkins, 348 Broadway. In consequence of the destruction of a part of the edition by fire, when in the hands of the binder, the number of copies for sale, above those engaged to subscribers, is quite limited. Application should therefore be made early. Prof. Park's sermon on "The Prominence of the Atonement" is one of the richest homiletical discourses in the English tongue. The subject of Dr. Storrs's discourse is "The Assembly of Christians the Temple of God;" that of Dr. Thompson's is "Preaching the Gospel the Grand Function of the Minister." No one can rise from the perusal of these sermons without feeling that at the dedication of the Tabernacle, Christ and Christ only was exalted.

BOHN'S LIBRARIES.—To realize the magnitude of the service which Mr. Bohn has rendered to literature, in resuscitating antiquated works, in cheapening standard authors, in familiarizing English readers with the ancient classics, in illustrating history and poetry with the aids of art, one should visit Mr. Scribner's central depot of Foreign Literature, No. 124 Grand st., and there see how large a space is occupied by these neat and attractive issues from York st., London. Here is Bohn's "Standard Library" of 150 volumes; the "Classical Library," of nearly 100 volumes; the "Illustrated Library," and the "Scientific Library," each of upwards of 50 volumes; and other libraries such as the "Ecclesiastical," the "Antiquarian," etc., each now counting its score or more of well-selected works. These "Libraries" are made up with good judgment and taste,—including only works of recognized value,—and are issued in a neat style at moderate rates. Among the publications of the last year are fine illustrated editions of *Gil Blas*, *Hudibras*, and *Petrarch's Sonnets*. Mr. Scribner's English stock, invoiced and arranged under the practiced eye of Mr. Welford, is the most extensive and attractive in the city.

LETTER FROM CHARLES O'CONOR.

[This celebrated lawyer, in reply to the request of a few merchants to be furnished with a correct copy of his speech at the late Union-saving meeting at the Academy of Music, for circulation at the South, wrote the following letter:]

GENTLEMEN: The measure you propose meets my entire approval.

I have long thought that our disputes concerning negro slavery would soon terminate if the public mind could be drawn to the true issue, and steadily fixed upon it. To effect this object was the sole aim of my address.

Though its ministers can never permit the law of the land to be questioned by private judgment, there is, nevertheless, such a thing as natural justice. Natural justice has the Divine sanction; and it is impossible that any human law which conflicts with it should long endure.

Where mental enlightenment abounds, where morality is professed by all, where the mind is free, speech is free, and the press is free, is it possible, in the nature of things, that a law which is admitted to conflict with natural justice, and with God's own mandate, should long endure?

You will admit that, within certain limits, at least, our Constitution does contain positive guarantees for the preservation of negro slavery in the old states through all time, unless the local legislatures shall think fit to abolish it. And, consequently, if negro slavery, however humanely administered or judiciously regulated, be an institution which conflicts with natural justice and with God's law, surely the most vehement and extreme admirers of John Brown's sentiments are right; and their denunciations against the Constitution, and against the most hallowed names connected with it, are perfectly justifiable.

The friends of truth, the patriotic Americans who would sustain their country's honor against foreign rivalry, and defend their country's interests against all assailants, err greatly when they contend with these men on any point but one. Their general principles cannot be refuted; their logic is irresistible; the error, if any there be, is in their premises. They assert that negro slavery is unjust. This, and this alone, of all they say, is capable of being fairly argued against.

If this proposition cannot be refuted, our Union cannot endure, and it ought not to endure.

Our negro bondmen can neither be exterminated nor transported to Africa. They are too numerous for either process, and either, if practicable, would involve a violation of humanity. If they were emancipated, they would relapse into barbarism, or a set of negro states would arise in our midst possessing political equality and entitled to social equality. The division of parties would soon make the negro members a powerful body in Congress—would place some of them in high political stations, and occasionally let one into the executive chair.

It is in vain to say that this could be endured—it is simply impossible.

What then remains to be discussed?

The negro race is upon us. With a constitution which held them in bondage, our Federal Union might be preserved; but if so holding them in bondage be a thing forbidden by God and Nature, we cannot lawfully so hold them, and the Union must perish.

This is the inevitable result of that conflict which has now reached its climax.

Among us at the North, the sole question for reflection, study, and friendly interchange of thought should be—Is negro slavery unjust? The rational and dispassionate inquirer will find no difficulty in arriving at my conclusion. It is fit and proper; it is, in its own nature, as an institution, beneficial to both races; and the effect of this assertion is not diminished by our admitting that many faults are practiced under it. Is not such the fact in respect to all human laws and institutions?

I am, gentlemen, with great respect, yours truly,

CHARLES O'CONOR.

Commercial and Financial.

Liverpool and London Insurance Co.

Our Transatlantic friends seem to be largely exercised concerning the position and management of the Liverpool and London Life and Fire Insurance Co.—and this combination of life and fire insurance is, by the way, a most improper connection, for obvious reasons. A London merchant, Mr. Foster, was recently removed from the post of Chairman of the London Board of Managers, on the ground, as he alleges, of his having insisted upon a different course of action by the Company with reference to its investments and general management. In pamphlet-form he charges bad management generally, and objects specifically to railway investments, upon which heavy losses were sustained, to paying fixed bonuses on life-insurance policies, to the mode of estimating the value of life-policies, to the action which led to a loss of $650,000 on a single fire at Valparaiso, to the purchases of the business of several weak and expiring insurance companies, etc.—and demands the appointment of a commission of shareholders, to be selected by the L. and L. Company and by himself.

The Company have issued a reply to these charges which the London papers pronounced unsatisfactory, and suggested a compliance with the demand of Mr. Foster for a commission—and by a recent number of *The London Times* it appears that the Company consented in a quasi manner to the demands, but named parties known to be inimical to Mr. Foster and his views; and, as a natural result, Mr. Foster declines to accept of such a tribunal. The comments of *The Times* upon the proceeding are not at all complimentary to the Company, and it is unfortunate for them that a different mode of procedure had not been adopted, not only with reference to the home business o the Company, but to the inhabitants of this country, a large number of whom are also deeply interested on the question of the solvency and good management of this institution—for certainly a foreign institution coming here to seek the confidence and the cash of our citizens, *ought* to be beyond reproach or suspicion. Give us the facts.

Usury Laws.

What are the friends of a repeal of these oppressive laws about, that they are so silent, instead of pushing efforts on the Legislature now in session for effecting their repeal? Where is the Chamber of Commerce? Is it still dozing? Where is their veteran champion for the repeal, Mr. Caleb Barstow? Is he also leaving the field entirely to Mr. Thurlow Weed, the champion of monopoly and high prices, and the hitherto successful one in preventing reform? Are the borrowers of money to be always compelled to seek roundabout ways of raising money at rates higher than the laws allow, when money is worth money? Are the more conscientious lenders of money to be driven out of the market by the usurers who cling to the law because it enables them to force higher rates on the borrower in times of stringency? The Legislature needs importunity, and the country members of the Legislature need the enlightenment which the Chamber of Commerce can throw on the subject. This Chamber is a great deal too sluggish. It moves too heavily and slowly. One of the greatest checks to overtrading would be found in letting the rate of interest fix a limit itself; for a rise in the market rate would check the less profitable transactions.

Insurance.

The heavy losses sustained by the fire insurance companies have used up a large amount of surplus capital. One or two new companies have especially suffered, and several are passing their dividends for the half year at this their usual period for doing so. Where dividends are being paid they are less than usual. The losses within the last four months have been unprecedented. A long—unusually long—period of good luck, in which the fires were far below the average, has at last been followed by a period in which they were far above the average. The absence of fires led to a dangerous reduction in the rates of premium, which is now being felt disastrously. The insured, as well as the insurers, have an interest in remunerating rates, otherwise there is no adequate security for the payment of losses. Low or inadequate premiums should excite suspicion, especially when a company makes large dividends. "A paying rate of premium," well says the President of the Ætna Insurance Company of Hartford, "is the only safe dependence and security for an underwriter or the patron." At present insurance stocks have greatly depreciated in price, and there is more disposition to sell them than to buy. Very few change hands at present. The new Insurance Bureau, authorized by law last session, has just been organized. William Barnes of Albany has been chosen the First Insurance Superintendent. He will have some work to do in examining the yearly reports now in course of being rendered by the ninety companies which are competing with each other. We suspect some will have to go into liquidation this current year.

The mode of building generally adopted in New York is very inexpedient in reference to the difficulty of putting out fires when one occurs. Large piles of building are put up, side by side, without sufficient separating space, so that fire when once commenced prevails and increases to fury. If houses were more separate—had thick parti-walls—the burning of one house would not extend to the next. This has lately been illustrated in the fire in Beekman and Ann streets, which consumed whole blocks of building, on the 29th of December last.

We are glad to observe that steam fire-engines are coming into use. They ought to be more generally adopted than they are. And the city government ought to take this matter up, and order the construction of a steam fire-engine or two in each ward. These engines can be worked with less labor, less danger, and far more power. The firemen, therefore, are not so easily worked out, and can therefore ply their labor more continuously.

While on this subject we would urge on our laboring population and occupiers of small tenements or parts of such to insure. These tenements are more apt to take fire than large private houses, and their occupants suffer more when a fire does occur. All companies take small risks, and we know of many prudent workmen who insure both furniture and tools in very small sums, yet sufficient to replace the loss of them if fire consume them. The charge is trifling.

To Railroad Managers.

Read the following "declaration of independence," and then tell us what you think of buying up votes by "free tickets."

Don't all speak at once.

STATE OF NEW YORK, ASSEMBLY CHAMBER, ALBANY, Jan. 14, 1860.

N. Marsh, Esq., Receiver of New York and Erie Railroad Company:

I am in receipt of a letter from you, inclosing and asking my acceptance of a "Pass," granting me the privilege of traveling *free* over the road under your control during the current year. The acceptance is declined, and the *paste-board* herewith returned to you.

Your appointment as receiver certified to the poverty, if not the insolvency, of the N. Y. and Erie Railroad, and justice to its poor bondholders and still more unfortunate stockholders should be *a higher law* to you in managing their affairs than the usual generosity to me. They can hardly afford to grant me the use of their road without compensation. If I should have occasion to pass over it, I ought to pay your regular fare, as I always have done in the past, and as I am abundantly able and willing to do in the future.

The objection to receiving a gift from your corporation in the shape of a pass, becomes a serious one when I come to notice that it is presented to me as a "Member of the New York legislature." As such, you must be aware, it will be my duty to decide impartially upon important questions affecting as well the interests of your corporation as the rights and interests of my immediate constituents, and if this proffer is intended to influence me as a legislator, it is an insult to be resented, if not a crime to be punished. If it is not so intended, how comes it that the proffer is made almost simultaneously with my taking my seat as a member of the New York legislature? The state pays me mileage, which is ample for all needful travel. Why should I tax for my benefit any railroad corporation?

Should you still insist that this presentation is merely complimentary to me as an individual, and that the road is well able to carry passengers without pay, I will state a condition upon which I will accept and use a pass from you. It is that you will also grant a similar pass to each of my constituents, about 3,300 in number, (taking the vote of the last election as the test,) who, I affirm to you, are every way worthy of your favor. You may intimate your acceptance of this proposal by inclosing to me 3,301 passes, 3,300 of which I will faithfully distribute to the intelligent constituency I have the honor to represent—reserving one for my own use, if my travels during this year should lead me to pass over the rugged but picturesque route through which your railroad finds its winding way.

Meanwhile I am, very respectfully,

Yours, etc.,

T. T. FLAGLER.

Items.

. . . Gold mines have lately been discovered in Missouri which promise to be very valuable.

. . . More horse-railroads are now talked of in the city. Those who have for years been seeking one for Broadway, it is thought will in some way put it through.

. . . Many of our city insurance companies are passing their January semi-annual dividends. Losses of late have, with some of them, been very large.

. . . A new Tax-bill is now before our Legislature which should be entitled "a bill to drive our citizens out of the state." Its special object is to tax paintings, statuary, gold and silver plate, horses and carriages, watches, etc. A *progressive* age this.

. . . A new gold vein has been found in Meriwether county, Georgia, four miles east of the Atlanta and West Point Railroad, on the lands of Mr. Allen Post. This vein has been penetrated to the depth of twenty-six feet, and found at that depth to be about eight feet thick, and has the appearance of being very rich. A pounding mill is being put up to crush the ore. Lead ore has been found in the neighborhood.

. . . *The Bangor Whig* says that the new State Valuation will run up to $175,000,000—which is an increase of seventy-five per cent. in ten years. Very fair for a state generally considered among fast men as a slow country to live in.

Money Market.

The market continued extremely stringent until Monday, when the disbursement of a large sum by the Sub-Treasury for California bar gold deposits produced a sensible change in the market, and the supply was received with welcome. The bank statement of last week's averages shows a great contraction of loans, with a large increase in the deposits. The contraction accounts for the stringency experienced last week. The delay in the organization of Congress keeps a great deal of money still locked up in the Treasury. The want of appropriations for the Post-Office expenditure keeps between four and five millions out of circulation. The demand for gold to export has ceased, and foreign exchange has fallen to very low points. In New Orleans, sterling 60 day bills were selling for New York houses at 108¾. This is the top rate in this market for the best bankers' bills, the range being 108¼ to 108¾, and commercial signatures 107¼ to 108; sight drafts at 109 to 109½. Francs were 5.22½ to 5.18¾. The rate for call loans is full 7 per cent. High grades of short dated paper rule at 7 per cent., and 90 to 6 months rule at 8 to 10 per cent.; and good names even at 12 per cent. There has been a run of specie southward to supply Southern banks, but this is expected shortly to return. The imports are very large. The Custom-House entries for the second week in January amounted to $5,872,187, against $3,550,263 in the corresponding week of 1859. The exports were $1,642,827, against $664,752 last year, showing a large increase, though not equal to the enormous increase in the imports. The exports of cotton from Southern ports are very large, exceeding greatly those of last year, and accounting for the large supply of foreign exchange.

Messrs. Phillips & Mosely, hardware house, of Boston, have suspended, having large liabilities. Advices from Europe denote great steadiness in the money markets of Europe. A good supply prevails. The rate in London is still only 2½ ₱ cent. The bullion in the Bank of England has decreased £191,800 sterling, or near a million of dollars. Consols were 95⅝@95¾, dividend off—equal to 97¼, with dividend payable 5th January.

Stocks.

The market is for the most part dull. The stringency in the money market last week produced a heavy decline. The reports of railroad traffic for the first week in January are very unfavorable. On Monday a little recovery was experienced, but nothing substantial. There is an unusual amount of stocks in the hands of brokers.

Bank-Note Engraving.

We are pleased to learn that there is to be another resource furnished to banks and bankers to get their engraving and printing done, besides the single consolidated company, which has for some time enjoyed a monopoly of that business. The National Co., recently organized under the auspices of some highly respectable gentlemen, has commenced business at No. 1 Wall street, and an opportunity just afforded us to examine its designs and implements, convinces us that the new company has all the requisites to perform the work incident to the elegant and important art of bank-note engraving, in a manner that must be satisfactory to those particularly interested.

The artists of this Company are among the most respectable and skillful in the business, with long-established reputations for taste and ingenuity, and the character of its managers furnishes a guarantee that the best interests of the banks and the community will be subserved through its instrumentality.

The officers are: President, R. S. Oakley, late Cashier of the American Exchange Bank; Vice-President, J. T. Soutter, President of the Bank of the Republic; Treasurer, Samuel Stiles; Secretary, James Macdonough; and we most heartily commend this new Company to the patronage of our friends and especially to those wishing good work satisfactorily and promptly performed.

Hardware Board of Trade.

At the annual meeting of the Hardware Board of Trade, held on the 11th inst., the following officers were elected for the ensuing year: President, John W. Quincy; First Vice-President, Charles Bliven; Second Vice-President, Richard P. Bruff; Secretary, Joseph L. Clark; Treasurer, Theodore R. Wetmore. Executive Committee: Edward Corning, Hull Clark, W. N. Seymour, Jos. H. Adams, John C. Tucker, Henry A. Morgan, Wm. H. Livingston, Walter Tufts, Jr., Albert G. Lee, Francis Many, Alexander Van Beuren, Henry S. Cohn, Chas. Vandervoort.

Dry Goods.

The following is the Comparative Statement of the Imports of Foreign Dry Goods at New York for the week and since January 1st, as rendered by the Custom-House:

For the week.	1858.	1859.	1860.
Entered at the port	$1,073,969	$2,398,887	$4,256,352
Thrown on market	1,045,027	2,430,975	4,181,233
Since January 1st:			
Entered at the port	$1,575,408	$3,670,757	$5,818,715
Thrown on market	1,481,497	3,612,502	5,458,994

There is more appearance of business; packages are being opened and are attracting early buyers, mostly from the South. There is no appearance of backwardness on the part of Southern buyers to make early purchases. The fact is, they cannot do without goods. This is the cheapest mart for the purchase of goods, and Southerners cannot afford to pay too high for their goods, which they must do if they buy elsewhere. The largest and best assortments are here, and at the cheapest rates. Charleston jobbers, as well as New Orleans buyers, are on here at the present moment, making large selections, and expecting to duplicate them by-and-by. French goods are coming into market at increased cost, if not increased prices. Both British and French printed and silk goods are attracting customers to a fair extent for the season. The choicer styles of dress goods are hardly in full variety, and the market price of desirable goods is hardly settled; the full supply and demand having not yet met. There is rather more doing in domestic goods. The accident at the Pemberton Mills will diminish the supply of stripes, ticks, denims, and other kinds manufactured there. These mills had to supply large orders on time, which now cannot be done. The goods in market of this kind have been bought up. Cotton heavy goods are in good demand, and prices firm. Prints are active, and at advancing prices. Fancy cassimeres are in growing demand.

NEW YORK CATTLE MARKET.

Reported for The Independent.

WEDNESDAY, Jan. 18, 1860.

TOTAL RECEIPTS OF ALL KINDS.

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	3,062	19	266	1,504	....
Browning's	35	16	25	2,501	....
O'Brien's	21	39	73	1,305	....
Chamberlain's	35	25	27	3,570	....
Total	3,153	93	391	9,000	3,878
Total last week	2,858	95	402	9,854	7,119
Increase	295	..	..	..	....
Decrease	..	2	11	854	3,241

AT BERGEN, N. J.

At Bergen, N. J., 793 head Beef Cattle were sold to New York butchers.

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Best quality	9¾ to 10	9¾ to 10¾
Medium quality	8 to 9	8 to 9
Inferior	5 to 7¾	5¾ to 7¾
General selling prices	6¾ to 10	6½ to 10
Average of all sales about	7¾ to 7¾	7¾ to 7¾

Number on sale to-day at Allerton's of Beef Cattle 3,062
Number last Wednesday " " 2,709
Sold to butchers at Bergen, New Jersey 793

REPORT OF HOGS RECEIVED AT THE WESTERN AND HUDSON RIVER DROVE YARDS.

By New York and Erie Railroad	2,739
By New York and Erie Railroad, via Bergen	336
By Hudson River Railroad	663
By Camden and Amboy Railroad	140
Total	3,878

BEEVES FROM DIFFERENT STATES.

A. M. Allerton Co., Proprietors of the Washington Drove Yards, 44th street, report the Cattle in Market from the following states:

New York	835
Pennsylvania	163
Ohio	702
Indiana	312
Illinois	503
Kentucky	148
Virginia	77
Iowa	102
Connecticut	36
Michigan	160
Canada	34

REMARKS ON BEEF CATTLE.

The receipts show an increase of 295 head, and the quality has improved. Quite a number of excellent killing steers were sold. The demand for common grades has greatly diminished. The coarse tough beef, which the working-classes have been compelled recently to use, has become distasteful, and mutton has been substituted. Many Jews, who have usually bought what is known as "tails of droves," and who were never ashamed of buying the thinnest, poorest skin and bone stock they could find, have for some time past refused to purchase the higher grades. The people will not eat meat unfit for dogs any longer. The stock of "scalawag" cattle would soon run out if the consumers would reduce the number of "scalawag" butchers, by not purchasing anything and everything they choose to offer them as meat.

The sales to-day were at 6 to 10 cents; the average 7¾ cents. The demand was not active, yet the good qualities found buyers generally from 7¾ to 8¾ cents, and the best at 9 to 10 cents. Drovers have again been disappointed in the advance which they continue to insist must come. Quality considered, the rates are lower to-day than last week.

MILCH COWS.

The trade is moderate. Sales of good grades at $40 to $60; inferior, $25 to $35.

VEAL CALVES.

The market has not changed; small sales are making at 6 to 7c. as to quality.

SHEEP AND LAMBS.

The trade is lively, and the proportion of good stock has largely increased. The average price, owing to the fat, heavy stock, is raised to over $5 50 ₱ head; sales at $3 to $14. Some sales at 12½c. ₱ pound for the meat. Sales by Bells & Kent of 702 head for $4,712 75; average $6 19 each; by McCarthy, 351 head for an average of $6 93 each; by Thomas C. Larkin, 628 head for $3,087 88—including 23 head at $7 each; by McGraw & O'Brien, 1,016 head for $5,257 99.

SWINE.

Dressed hogs have arrived on the average of 1,700 daily, and were dull at 6¾ to 6¾c. for western, short time. Instead of cash generally twenty and thirty days is given, as the stringency in the money market, it is supposed, will be eased before long by the organization of the House of Representatives. Corn-fed sell at 6¾ to 7c., a few fancy at 7½c. The arrivals of live hogs have been less plenty; sales at 4¾ to 5¾c. for mast and corn-fed.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—A fair demand has prevailed at $5 25 for Pots and $5 37½ for Pearls.

COFFEE.—Rio and Santos have met with a moderate demand at full rates. The sales are 4,500 Rio and 2,200 Santos, including invoices per ANY Warwick. An auction of Rio is announced for Thursday. For other kinds there has been a fair demand in part for export. Sales of 2,000 Maracaibo, 400 Jamaca, 800 Java, 1,050 St. Domingo (part slightly stained,) 405 Laguayra at over subjoined quotations. The stock of all kinds is 77,858 bags and mats, including 33,000 Rio and 34,000 Java.

STOCK OF RIO IN THE UNITED STATES.

New Orleans	72,000 Bags.
Baltimore	15,000 "
Philadelphia	2,000 "
New York	33,262 "
Total	122,262 "

COTTON.—The market has been quiet, but has gradually grown firmer, especially for the higher grades. The European advices have not had any positive effect on prices. The sales for the week are 5,000 bales, including a small portion in transitu. We quote—

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	8¾	8¾	8¾	8¾
Middling	11¾	11¾	11¾	11¾
Middling Fair	12	12	12¾	12¾
Fair	12¾	12¾	13	13¾

GRAIN.—Our Wheat market the past week has been characterized by rapid fluctuations and increased activity. The news from Europe has been regarded as more favorable, and this has induced a better shipping demand, and we notice several shipments from first hands, so that our stock has been reduced about 76,000 bush. This has contributed materially to sustain prices. The arrivals from all sections have proved light, but we have a very liberal stock still on hand. Our local millers have purchased only to a fair extent, prices ruling relatively higher than Flour. Rye and White Wheat have been well maintained, and are in limited supply, with only a moderate demand. Spring has been in fair demand, in part for Philadelphia. Rye has been in fair demand, and is rather firmer. The stock is smaller. Barley has ruled quiet. The stock is found to be reduced, and is less than many supposed. Prices are unchanged. Barley Malt has been in limited demand at 82 to 85c. Oats have been in fair demand, but with free offerings prices have declined, and the tendency is still downward. Corn has sold at very irregular rates, changing with the weather and varying receipts. The demand has been confined to the local and Eastern trade. At the close the market is heavy and freely supplied. White Beans are in fair demand and are lower. The sales are 4,100 bush. at $1 10 to $1 25 ₱ bush. Canadian Peas are dull and plenty at 82 to 92c. Southern Black-eyed Peas are in fair demand at $2 70 to $2 75 ₱ bag of 2 bush.

HOPS.—A moderate trade has been done at unchanged prices. Sales of 500 bales first sorts 59's at 12 to 16c. Other descriptions are dull.

FLOUR AND MEAL.—There has been considerable irregularity in the low grades of State and Western Flour since our last. The advices from Europe are regarded as more hopeful, but there is no margin for shipment; on the contrary, we are relatively higher than the English markets, hence the shipments have been limited, and in most cases have been from first hands, with the expectation of a considerable advance at Liverpool and Glasgow ere the close of the month of February. In this we hope they will not be disappointed, as free shipments of breadstuffs would soon give an impulse to business throughout the country, completely changing to the tone of things. The arrivals are moderate, and our stock is not diminishing, but the season is advanced, and an early opening of river navigation seems probable, when we shall have a material addition to our stock, more particularly of the low grades. Family brands have been in limited request, more so than usual at this season of the year. This may be almost wholly attributed to the good quality of the low grades, which are going into consumption freely. Prices are much the same as at the date of our last. Canadian Flour continues in good demand, and is rather better, particularly Choice Family Extras. Southern Flour has been in fair demand, and the low grades have improved, with a better inquiry for the West Indies; but the high grades have sold slowly, and at irregular rates. Rye Flour has been in fair demand, and is firmer. Corn Meal has improved, with limited arrivals, and a more active demand for the West Indies. Buckwheat Flour has declined, and is more active at the close. Sales $19 3¾@$2 12½ per 100 lbs.

PROVISIONS.—We have had considerable irregularity in our Pork market the past week. The demand has been chiefly confined to the domestic trade, but we notice some inquiry for New for future delivery, and we find more sell